

A
B R I E F E
ADMONITION
TO ALL ENGLISH
C A T H O L I K E S,

C O N C E R N I N G

A late Proclamation set forth against them,

D E D I C A T E D T O T H E

Queenes most Excellent Maiesty.

Together with the Confutation of a Pamphlet, newly published, concerning a Decree of the Sorbon at *Paris &c.*

A N D

An Epistle to Doctor King, in the behalfe
of the Jesuites.

By M. C. P.



*Let them be bound
in this may your happen
Cofan*

*Vnusquisque non iudicet, & non arguatur vir: populus enim tuus sicut
hi, qui contradicunt Sacerdoti. Ofe. 4.*

Let not every man judge, and let no man be reprehended: for thy
people is like them, who contradict, and gayn-lay the Priest.

Permissu Superiorum. M. DC. X.

60 Mercurius.

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THE
EPISTLE
DEDICATORY,
TO THE QVEENES
MOST EXCELLENT
MAIESTY.

MOST MIGHTY
PRINCESSE,

It hath alway bene accompted Honorable, for great Personages, to haue pitty and compassion of afflicted and distressed Soules; but especially if they were Guiltlesse and Innocent; and suffered for a Good, yea for Gods Cause.

A most fit occasion of exercising this Heroicall Act, is now offered to your Ma-

THE EPISTLE

iefty, by the manifold molestations inflicted vpon English Catholikes: the Truth of whose Religion and Innocency is briefly conuinced in this ensuing Treatise: for which cause I haue thought it no presumpton, to commend them both to your Royall Protection.

Hest. 4.

The history of *Hester* is not vndeclared to your Maiesty; and no doubt her Example deserueth no leſſe Imitation, then Admiracion. By her mediation with King *Aſſuerus*, the Nation of the *Iewes* was deliuered from an vniuersall ouerthrow: And why should not Queen *Anne* preuaile as farre with King *James* for Ancient and Christian Catholikes? Can any doubt, but that he would extend the Golden Rod of Clemency, toward his dearest spouse? Yea rather deuide his Kingdome, then deny her request? His Maiesty is already informed of former seruices, performed by Catholikes, both to his Mother of Happy Memory, and Himselfe; for which they craue no other recompenſe nor reward, but the recalling, and repealing of ſuch Proclamatiōs, & Lawes,

as

DEDICATORY.

as their Aduersaries vpon false suggestions
haue procured against them.

This did Queene Hester obtaine of
King *Affuerus* for the Iewes. This we Ca-
tholiks beseech your Maiesty to motion
for vs. But yet not with that earnestnesse,
which good *Mardochaeus* vsed; who spared
not to tell the Queene, making some dif-
ficulty, that though she held her peace,
the Iewes should be deliuered by some o-
ther meanes; but that she, and her Fathers
House should perish. Only we will vrge,
that which immediatly followeth, *VVho*
knoweth, whether this was the cause of your
Maiesties comming to the Crowne, that you might be
prepared against such a time?

This also we adde, which may make the
matter more easie: We desire no mans
harme, but our owne good: we wish for
no mans fall, that we may arise: we would
reioyce, but would haue none to sorrow.
When our Countrey was separated from
the Catholike fayth and Church of *Rome*,
all was done by great force and violence:
We hope when it shall returne, all vvill
be compassed with a contrary course: and

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we would willingly admit that exposition, which one hath made of S. Edwards vision, if it had no other difficulty in it, then this.

Two monkes, which this holy King, had byn familiarly acquainted with in Normandy, and were now Saints in heauen, appeared vnto him, and tould him of his Countreys comming to a better estate, by proposing vnto him this Probleme : A greene tree being cut from the body, let it be separated the space of three acres from the root; which when no mans hand cōpelling it, no necessity vrging it, returning to the body, shall come againe to the ancient root, and taking sap shall flourish and beare fruite againe; then &c. By this greene tree (saith my Author) we may very well vnderstand, the kingdome of England, of which S. Edward, and these holy Monkes conferred: the cutting it from the body, was the deuiding it from the rest of Christendome: and the separating it from the root, was the deuiding it from the Sea Apostolike, for the space of three acres, that is, for the time of three Princes raigns; King Henry, King Edward, & Q. Elizabeth.

Wher-

DEDICATORY.

Wherfore now, what are we to expect but
that without all compulsion or constraint,
it should returne to the body and root a-^{for it hath no other}
gayne, & begin to florish with Catholike
doctrine, and beare fruit of good workes,
by receauing the sap of grace, which cānot
be out of the vnity of the Cath. Church,
which confisteth of the foresaid head and
members? Thus he. And howsoeuer (as
I sayd) the rest might be approued, we
should like passing well, this facility and
sweetnes, without force or violence. And
therfore do earnestly wish, that as the se-
paration betwixt K. Henry & Q. Catharine
was a great beginning of that other breach;
so the inseparabla loue of King James and
Queene Anne, might restore vs to our an-
cient vnion. The very attempting of this
Noble & Godly enterprise deserueth im-
mortall prayse: *Henricus rosas, Jacobus regna,*
oh, that we might adde, *& Anna Ecclesias!*

Yours Maiefties most faithfull seruant,
& humble Oratour,

M. C.

A T A B L E O F T H E
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That the ancient and Catholike Religion, is the
only true Christian faith. **C**HAP. II. pag. 5.

3. That our Religion is truely Ancient, & Catholike.

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That the Protestants Religion is neither ancient,
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Deedes may be answerable to their Doctrine.

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their Conscience, yield to such things, as are ex-
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TH E



THE P R E F A C E T O T H E Catholikes of England.

IT is not for any doubt of your constancy in Gods cause (most worthy and renowned Confessours of Christ) that I haue thought it necessary , to admonish you at this present : for thanked be the Authour of all goodnesse , through the comfort and strength which he hath giuen you , you haue bidden many of these brunts , and remayned stedfast & vnmoueable amidst the boisterous winds , and swelling waues of this tempestuous sea : so that by Gods grace I verily hope , that you are in no more daunger to be ouercome by the force of any persecution whatsoeuer , then the Isle it selfe of our dearest Countrey is to be ouercome by the Ocean , which compasseth it round about . For the same Lord , who hath included this in certain boundes , putting barres Job. 38. and dores upon it , and giuing it leaue to come so farre , and not to passe any further , appointing where it should 1. Cor. 10. breake his raging billowes , will not suffer you to be temp-

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THE PREFACE.

ted aboue your power, but will abbreviate the dayes of your
tribulation for the loue, which he beareth, and the care
he hath of his elect. And in the meane time I make no
doubt but you will wholly conforme your wills to his, ac-
knowledging all to proceed from his Paternall prouidence
for your greater good, most ioysfully accepting of that
cuppe, which he giueth you with his owne hand, having
first drunke of it himselfe, and by that meanes made it not
only very profitable, but also exceeding pleasant to
his deare friends.

Rom. 8. Wherefore now I meruail not, that you often a-
nimate your selues, saying with S. Paul: I esteeme
not the sufferinges of this time condigne to the fu-
ture glory which shall be reuealed in vs: because
Cor. 4. as the same Apostle teacheth, this short and light tri-
bulation, which we may endure for the present,
worketh in vs an eternall weight of glory, high a-
bove measure. And he presently yieldeth the true rea-
son of this your iubiley and comfort, because you do not
contemplate and consider the thinges which are seene,
but those which are not seene: for those which are
seene, are temporall, but those which are not seene, are
eternall: And therefore no doubt you are moued by
such considerations to contemne the one, that you may
obtaine the other, esteeming it a great happiness, as
it is indeed, to be admitted to this Royall Exchange.
Tēa I am so fully perswaded of your courage in Gods
cause, and your perseveriance in his seruice, that I am
Rom. 8. not afraid to use that confident speach of the same A-
postle in your behalfe: Who shall withdraw you fro
the loue of Christ? tribulation? or oppression?
or hungar? or nakednesse? or daunger? or per-
secu-

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secution? or the sword? (as it is written, that we are mortified for thee all the day long: we are ac-
compted as sheep for the slaughter.) But you overcome in all these conflicts, for his sake, who hath loued you. For I am certainly perswaded, that neyther death, nor life, neyther Angells, nor principalityes, nor powers, neyther thinges at hand, nor to come, neyther strength, nor height, nor depth, nor other creature, shall be able to separate you from the charity of God, which is in our Lord I E S V S Christ.

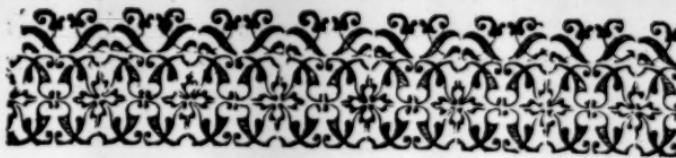
*This certaine perswasion of your constant perseue-
rance is the cause, why I haue chosen, vpon this occasion,
to write somthing briefly, rather by way of Admonition,
then of Exhortation, and that chiefly to this end, 1. Cor. x.
that you may all say the same thing, and there be
no schismes nor diuisions among you, but that you
be perfect, in the same sense, and in the same sentence.
For since you may deseruedly expect, that we who liue a-
broad, should be mindfull of you at home, and giue
you such assistance as absence doth permit: I canoht con-
ceyue in what kynd we may concurre better to your com-
fort, then in this: since that our chiefeſt commodity
is, that we haue both leasure and liberty to write:
both which are wanting to our deareſt brethren, y. ur
louing Fathers, who ſpend their time, in labouring a-
mongſt you, with whome we fully agree in hart and iudg-
ment: and will deliuer nothing which may be doubtfull,
or iustly called in question. Neiher ſhall our owne
preſent ſecurity make vs leſſe feeling of your ſufferings:
th. a the care of your good and welfare ſhall ſo require.*

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And therefore God willing, we will commit nothing to writing, which we will not be ready to auouch, in any tribunall whatsoever, bearing notwithstanding, as it is just we should, the highest respect to the highest tribunall of God himselfe: To whose holie protection I commit you, and my self, and so ever rest

Yours most assuredly in Christ Iesus,

M. C.



A B R I E F E
A D M O N I T I O N
T O A L L E N G L I S H
C A T H O L I K E S ,
C O N C E R N I N G
A late Proclamation set forth
against them.

C H A P . I .

*How Catholikes ought to stand affected to the Kings
most Excellent Maiestie .*

MY meaning is not at this time to
inlarge my selfe with any long dis-
course , to declare the duty of sub-
iects to their Soueraignes ; because
this were altogeaither needlesse ,
since all the Catholiks of Engläd ,
are no doubt long since throughly
instructed herein : and besides , much from my pur-
pose at this present , which tēdeth only to treat of such
points , as this late Proclamation ministreth ynto me .

Prou. 8. For who knoweth not that Kings do raigne by gods
 order and appointment? That we must giue to Cesar
 Math. 22. that which belongeth to Cesar; euen as we must giue
 Rom. 13. to God, that which belongeth to God? And that
 Tit. 3. every soule ought to be subiect to the higher powers;
 1. Pet. 2. yeelding the all due obedience, honour, and other ser-
 uice, which they can iustly exact, or require? That
 therfore which I intend briefely to touch at this time,
 is, the iust motiues of loue and hope, which his Ma-
 ieſtie giueth of himselfe to Catholikes, euen in this his
 publike decree against them; for I will also omit ma-
 ny other considerations to the same effect, which
 might easily be drawne, eyther from his Maies-
 owne Person or actions, or from the happy memory
 of his blessed Mother. First then who can choose but
 much affect & loue that care & zeale which this great
 Monarch hath as it were naturally engrrafted in his
 hart? what noble and religious effects would proceed
 from so worthy a disposition, if it were once fully
 possessed with the ancient, true, Catholike and
 Christian Religiō indeed? In which respect no doubt
 all good Catholikes are farre from conceyuing any
 the least indignation against this their Prince, but are
 exceedingly moued to compassionatē his former edu-
 cation, which hath so much abused and altered his
 naturall inclination; and do daily offer vp their most
 humble and harty prayers to him, in whose hands the
 hart of our King is, that he will vouchsafe to incline
 Prou. 21. it to his owne naturall propension, against the sway
 of his education; and much more to perfect it with
 his diuine grace, without which naturall, good pro-
 pensions are not sufficient. And to performe this the
 more

more effectually, we are not a little encouraged and incited, by that naturall and accustomable clemency which he often mentioneth, as the only motiue of the fauour and mitigation which he yfeth in this Proclamation. By which we may easily conceaue how great and admirable it is; since that it alone was able in some part to stay the force of his indignation conceiued against vs, not only in respect of our religion, in which he taketh vs to be deceaued: but also of our doctrine concerning Princes, which he houldeth to be detestable, and oft put in practice; especially being vrged by the humble petition of both the Houses of Parliament, who craued nothing but the execution of his owne lawes against vs; so that conscience, honour and safety seemed to stand against vs, and only his Maiesties naturall and accustomable clemency for vs; which notwithstanding preuailed so farre in our fauour, that wheras the Parliament humbly moued his Maiesty, that all Catholikes might be sent home and discharged the City of London, before the creation of the Prince: yet his Maiesty in consideration of such important busynesse, as Catholikes might haue concerning their particular estates in the Tearme following, was contented to give them leaue to stay, not only the time of the creation, but welnigh a month longer, euen vntil after the Tearme: & the also not absolutely forbidding their returne, but only that it should not be, without speciall licence had therunto: which we haue good cause to hope may be obtained, when iust necessity shall so require. And heere is no small occasion offered vnto vs of hope, that the Princes Highnes will succeed his Maiesty no lesse

in this vertue of clemency towards distressed Catholikes , and the rest , then in those ample possessions and dominions , to which he was most rightfully declared Heire apparent, at this his creation . For questionlesse this matter concerning him so neerely , if his Highnesse had but shewed the least distast or dislike at the presence of Catholikes , or any small desire of their absence , his Maiesty would haue condescended to his dearest Sonnes request.

And by this we haue iust cause to conceyue , that such other limitations and restrictions of penalties , as we find in other points of this Proclamation , proceeded from the same fountaine of clemency in like manner ; as that Catholikes should haue left them , for the necessary defence of their house and persons , so much armour , as by the lawes is prescribed : And finally , that all Priests should be banished now this third time , rather then any other more seuere course should be taken against them . For it is to be feared that his Maiesty was moued by those of the Parliament , to more extremity , then he thought good to vse , in these pointes also , as well as in the former . And yet it seemeth not probable in many respects , that all of both Houses did in their hearts desire , that Catholikes should be so hardly vsed : though they judged it more expedient to remit all to his Maiesties moderation and clemency , of which they were well assured ; then to expose themselues to the violent fury of such , as were the first broachers , and most earnest pursuers of this vncharitable inuention . I see very well , that notwithstanding all this mitigation , the burthen laid vpon Catholikes is exceeding heauy , neither

neither is it my intention to adde new affliction vnto them, by esteeming little of their calamities : but only to put the in mind, that how great soeuer they be, yet they might be greater, and had byn so, if his Maies^{ties} naturall and accustomable clemency had not caused some mitigation : which is allway to be most thankfully acknowledged , and ought to encourage vs to beare the rest with more alacrity : and to liue in hope, that God in time will graunt vs the effect of our continuall prayers . Neither doth the matter seeme to be so farre of; as some may imagine , yea in my opinion his Maiesty can hardly come neerer to our religion , vnlesse he should actually imbrace it , the by acknowledging himselfe to maintayne and professe the ancient and true Catholike religion . Which that it may the more plainly appeare , I thinke it not amisse to declare it perspicuously in a brief discourse: that so Catholikes may receaue the more comfort , and his Maiesty, if he shall vouchsafe to take a view therof (as his commendable custome in this kind , giueth vs good cause of hope) may at least see , that we deserue no hard vsage in respect of our religiō, since it is the same, <sup>for thare / he doe not and
cage it as yet & trust</sup> which he acknowledgeth to be the truth .

C H A P . II .

That the ancient & Catholike Religion , is the only true Christian faith .

TH vs then his Maie^{tie} writeth in the beginning of his Proclamation : *The principall care that a Religious and Wise King ought to haue , should be for the maintenance , and propagation , by all godly*

godly, lawfull, and honest meanes, of the true Catholike and Christian Religion &c. And a little after he mentioneth, *the care and zeale which he hath ever carryed for the mayntenance and propagation of this ancient and Catholike religion &c.* In all which we wholy concurre with his Maiesty, and cannot sufficiently commend his care and zeale in this behalfe. And therfore should be exceeding loth, that through any default or negligence of ours, his Maiesty, or any other, who so much reverence the auncient, and Catholike Christian religion, should be misinformed or mistaken, in discerning which indeed, and in very truth, is this auncient and Catholike Religion; least setting their affection vpō some other sect, instead of the true Church, they might not onely harme themselues, but others also, whome out of their zeale and care, they labour to draw after them. And yet because many are not come thus farre, that this small discourse may be more profitable to all sortes of people, I thinke it fitting, by way of Preamble to the rest, to proue that, which his Maiesty affirmeth, or at least supposeth as a matter out of all doubt and question; viz. that the ancient and Catholike religion, is the only true and Christian faith; for there haue not wanted some, and among them *Caluin* himself, who thought antiquity to be no invincible argument of the true Church. And the very same iudgment haue many of the Churches being Catholike: in so much as the *Lutherans* of *Saxony* affirme, that *Luther* vsed not this phr ale, that any thing was Catholikly to be vnderstood: and *Beza* calleth this word *Catholike* a most vayne name: yea some haue bene so bould, as to change this word *Catholike*

Lib. 4. In-
stit. c. 2. §. 3.

In colloq.

Altēberg.

1568.

Præf. in
nou. Testa.
1565.

inuiincible argument of the true Church. And the very same iudgment haue many of the Churches being Catholike: in so much as the *Lutherans* of *Saxony* affirme, that *Luther* vsed not this phr ale, that any thing was Catholikly to be vnderstood: and *Beza* calleth this word *Catholike* a most vayne name: yea some haue bene so bould, as to change this word *Catholike* in

in the Creed of the Apostles, into the word *Christian*: or else ^{by} *Calvin* himselfe in his Institutions, tooke it to be his best course to passe this article of the Creed ouer very briefly: least if he had entred into any large discourse, he should haue bene inforced to entangle and shame himselfe. Others haue endeauoured to wrest <sup>See Staple-
this word to diuers new and strange senses, that so fil. relect.</sup> ^{controu.} ^{q. 4. 4. 3.} they might the more easily deceyue the simple: but they haue rather thereby discouered themselues to be of those, who haue indeed a shew of piety, but do deny the force and vertue thereof. Wherefore briefly to confute all these idle imaginations and false assertions, it will be necessary to shew, that the true Church, is more ancient then any heresy whatsoeuer: as beginning at Christ and his Apostles, and continuing to the worldes end, whereas all heresies arose afterward, some at one time and some at another, & lasted not long: and likewise that the true Church is truly Catholike both in name and deed: alway retayning this name, and being vniuersall, by hauing taken possession of all nations, according to the promises made to, and by Christ in the Scripture.

First then, that the true religion is more ancient then any heresy whatsoeuer, may be proued very plainly, by that Parable of our Sauiour, in which he declareth, that the good seed was sowne before the tares, cockle, or darnell: and *S. John* affirmeth of the heretikes in his time, that they were gone out of the Church, *ex nobis prodierunt*, they went out from among vs: according to which *S. Paul* testifieth to those of *Epheſus*, that there would arise among themselues such as would speake peruersly, to draw ^{Matth. 13.} ^{1. Ioan. 2.} ^{Act. 20.} disciples

disciples after them, of which number were *Hymenaeus* and *Philetus*, who as the same Apostle witnesseth,

2. Tim. 2. fell from the truth: and for this cause he calleth heresy a shipwrack. And with this agreeth very well that

3. Tim. 1. of old *Tertullian*, who obserued that heretikes scarce euer indeauored to conuert any Heathens or Pagans,

Tertull. de præsc. adu. heret. but onely to peruer *Catholikes*: *Nostra suffodiunt*

(faith he) *ut sua edificant*. They digge vp our foundations, to build vp their owne. And in this point of

Antiquity this Authour is very frequent and peremptory: *By the order is selfe* (faith he) *that is made manifest to be of our Lord, and true, which is first deliuered, and that externe, and false, which is sent in afterward.*

This and much more hath he in that excellent booke of his, written of purpose for the discouery of all heretikes. And in another place writing against *Marcion*: *I* (faith he) *affirme that my ghospell is true*, *Marcion*

Lib. 4. cōt. *faith as much for his*; *who shall determine this controuersy betwixt vs*, but the difference of time, prescribing authority to that doctrine which shall be found more ancient; and adjudging corruption to that, which shall be conuinced to be the later? In the same manner doth *S. Cyprian*

S. Cypr. lib. *de vniuersitate Eccles.* proue that the *Nouatians* were out of the Church: *It is manifest* (faith he) *that the Nouatians agree not with the body of the Church*; *for we departed not from them, but they from vs*. *S. Irenæus* vseth the same argument a-

S. Iren. lib. *3. cap. 4.* gainst the *Valentinians*, and the *Marcionites*: *Before Valentine* (faith he) *those which follow him, were not; nor those which follow Marcion, before him*. And then shewing when these and others began to teach, he concludeth in these wordes: *All these long after, the Church having endured in the meane time, rose up into their*

their apostasy. S. Gregory Nazianzen vrgeth the A-
pollinarists thus: If the faith began but 30. yeares since, Nazianz.
Whereas there be almost 400. yeares from the manifestati- ^{epist. 1. ad}
on of Christ, certainly both our Ghospell and faysh were ^{Cledenii.}
vaine and voyd for this long time. S. Hilary also against S. Hilar. l.
the Arians: Let vs thinke upon so many holy priesles, ^{de Synod.}
who are now at rest; what will our Lord iudge of vs, if
they be anathematized by vs? Finally S. Hierom against S. Hier e-
the Origenists of his time: Why goest thou about after pisl. ad Pā-
400. yeares to teach vs that which we knew not before? ^{mach. &} ^{Ocēa, de er-}
The Christian world was without this doctrine vntill this oribis O-
day. And against the Luciferians: I will declare vnto origen. & in
thee my opinion briefly and plainly: We must remaine in ^{fine Dial.}
that Church, which being founded by the Apostles, hath ^{cont. Luci-}
endured to this day. And all others, even in this that
they were instituted after, shew themselves to be heretiks.
With these agree the rest of the Fathers, as Optatus Opt. lib. 1.
Mileuitanus, who writeth thus: We must see, who
hath remayned in the rock with the whole world, who hath
gone out, who hath sitten in another chaire, which was
not before, and who hath erected one altar against another.
And S. Augustine: All heresies haue gone out of the S. Aug. do
Church &c. Who also in another place, reckoneth anti- ^{symbol. ad Ca-}
quity among the notes of the Church. And by this we ^{tech. l. 1. c.}
may vnderstand the true cause why S. Paul was so ^{5. & l. cōr.} epist. Fun-
carefull to admonish S. Timothy, and in him all other
Pastours of the Church, to keepe the doctrine which
had bene deliuered vnto him. O. Timothee (saith he) ^{damēt. c. 4.}
^{1. Tim. 3. 10.} depositum custodi, deuitans prophanas vocum nouitates.
O Timothy, keepe that which hath bene left vnto
thee, auoyding prophane noueltyes of wordes, and
consequently no doubt much more of whole senten-

ces and opinions. *Vincentius Lyrinensis* explicating what *S. Paul* meant by this *depositum*, writeth thus: *Vincent.* *Depositum est quod tibi creditum est &c.* This depositum is that which hath bene committed to thee, *not* *which hath ben- inuented by thy selfe: that which thou hast received not that which thou hast devised: a thing broughte unto thee, not uttered by thee: in which thou must not be an authour, but a keeper, not an instructor, but a fol- lower, not a leader, but one that is directed.* And this is that also, which the same Apostle so earnestly adui- feth the *Galathians*: that if any should euangelize vnto them, besides that which they had receyued, he should be *anathema*.

Thus then we manifestly see, that the ancient Church is the true Church of Christ, and that all new vpstartes that come afterward, and teach contrary doctrines vnto it, are by the common consent of the Fathers, yea by the Apostles and Christ himselfe, condemned for heretikes. Now we are to shew the same of the Catholike Church, which Name was *Pacianus* first vsed in the Apostles Creed, though *Pacianus* see- ad. *Sym-
pronius.* meth to graunt, that in the Apostles time, the chil- dren of the Church were not called Catholikes. *Esto-
sis fuit* (saith he) *vel illud indulge: cum post Aposto-
los &c.* Graunt that it were so, at least confesse this: when after the Apostles there were heresies, which did endeavour to rent and deuide the due of God and *Queen*, into partes with diuers names; did not the Apostolike people craue their *Syr-name*, by which they might distinguish the vnyt of such as were vncorrup- ped, least the error of some might teare the pure virgin of God, into seads? And a little after he addeth: Cer- tainly

certainly this was not taken from any man, which hath endured so many ages. Where we see that the true Christians vsed this Name of set purpose, to distinguish the selues from heretikes: and the reason hereof is, for *s. Aug.* that this Name onely agreeth indeed, and is absolutely *lib. de Vera* attributed to the true Christian religion, which *s. Au-* *relig. c. 7.* *gustine* briefly declareth thus: *W*e must haule the Christian religion, and the communication of that Church, which is Catholike, and is named Catholike, not onely of her owne, but also of all her enemyes. For the heretikes themselves, and schismatikes, whether they will or no when they speake not with their owne fellowes, but with externes, call the Catholike Church nothing els but Catholike. For they cannot be understood, unlesse they should distinguish her by this Name, by which she is denominated of the whole world.

And in this consisteth the difference betwixt *Catholikes* and *Heretikes*, that they are generally of all knowne by the Name of *Catholikes*, and not by any other Name taken from any particular man, place, or doctrine; though sometime some such names are imposed vpon them by diuers heretikes, but this is alway in such sort, that those particular Names are onely vsed by those heretikes, which inuented them, when they speake of *Catholikes* among themselves; for others know not *Catholikes* by that Name, but either onely by the Name of *Catholikes*, or by some other particular Name, which they haue likewise inuented, and the former are ignorant of. As for example the *Arians*, as *s. Augustine* testifieth, called the *Catholikes Homousians*, but if they had vsed that *cons. form.* *Name*, to a *Pelagian*, he would not haue vnder- *aria. c. 36.* stood

stood them: or if he had, he would haue taken it as an iniury done to himselfe, because he held the same opinion with Catholikes in that point. On the contrary side euery sect of heretikes hath their particular Name, by which they are knowne to all other: and if they should be called Catholikes, or other wise then by those particular names; they should not be sufficiently distinguished, nor expressed; neyther would he that should speake in that sort, be vnderstood in a manner by any, except it were by some few of his owne sect, as being agreed among themselues, that they are the true Church, and consequently Catholikes, if they acknowledge that this name is onely due to those of the true Christian religion, which as we haue seene all Protestants doe not, as neither all

ancient heretikes did, as our most learned Countreyman sufficiently declarereth. But howsoeuer they stand affected in this behalfe, they haue all, besydes, their particular names, by which they are cōmōly known to all, and which they themselues are ashamed to deny, though they see, what euident proofes they are, that their religion is false. All this, which I haue thus explicated, is briefly obserued by *S. Augustine* in these words: *That which is inough for those which seeke, there is one Catholike Church, upon which diuers heresies doe impose diuers Names, wheras every one of them are called by their proper denominations, which they dare not deny. By which it is giuen to understand to such arbitrary judges, as are not hindred by any fauour, to whom the Catholike name, to which all aspire, is to be giuen.* And againe in the place alledged a little before: *The antiquity of the Catholike truth is in such state, that all heretikes* *gine*

*S. Aug. 1.
de vilite.
cred. c. 7.*

giue it diuers Names, wheras they haue every one their
owne, as they are called by all. For Arians and Eunomi-
ans, not other heretikes, use to call vs Homousians,
because we defend against their errorre &c. Thus farre S.
Augustine: and this shall suffice for the Name it selfe,
though I might alledge many testimonies of ancient
Fathers, to the same purpose, but my desire is to be
briefe.

Wherfore let vs come to the thing it selfe signified
by this Name which doth yet more playnly demon- *S. Aug. i.*
strate the true Church: for as all consent, *Catholica* *2. cont. lit.*
is the same that *Vniuersalis*, compounded and deriu'd
as *S. Augustine* noteth, and is manifest of these greeke *Petil. c. 38.*
words *καθολική* and *όλη*, which signify *secundum totum*: *& epist.*
of which the Church is in greeke, as the same ancient *170. & de*
Doctor and Saint writeth in another place, called *Gen. ad lit.*
καθολική, because it is spread ouer the whole world: & *imperf.*
this he repeateth in diuers places, and noteth withall, *c. 1. & ser.*
that the Churches of diuers heretikes, are not called *131. de tem.*
Catholike, because they are conteined in certaine places *& in bre-*
and Prouinces, wheras the *Catholike* Church is spread *uic. collat.*
from the sun rising to the sunne setting, in the splen- *cū Dona-*
dour of one fayth. And this he vrgeth euery where *tist. collat.*
especially against the *Donatists*, prouing so manifest- *3. dies, cap.*
ly out of the Scriptures, that the *Catholike* Church is *3. & 8. G.*
spread ouer all the world, that the *Donatists* would *ep. 152.*
not once go about to answere them: in so much, that
they confessed, that they had nothing to say against
the *Catholike* Church in this behalfe, because they
were oppressed with the diuine testimonies of the ho-
ly Scriptures, taken out of the Law and the Prophets
and Psalms, and the Apostolike and Euangelicall

writings : In which (faith he) our victory is most evi-
dent in the name of our God . For since they confirme the
(Churches , with which it is manifest that we communi-
cate , and that they do not communicate , they confess the
selues conquered long since .

And though this might suffice for the confirmation of this truth ; yet least some should doubt, whether the prooves of *S. Augustine* and the Catholikes of his time, were so manifest as hath bene sayd or no, I think it not amisse to alledge a place or two out of *S. Au-*

8. Aug. it not affine to anedge a place or two out of S. 22.
Epst. 166. *gustine* to this purpose; though perhaps others will
thinke them over long and tedious. In the scriptures

" thinke them ouer long and tedious . In the scriptures
(sayth he) we haue learned Christ , in the Scriptures
we haue learned the Church . These Scriptures we
haue both , why doe we not both retayne in them not
only Christ , but the Church also ? Where we haue

Gal. 3. misse were made to Abraham, and to his seede, he layth

“ not seedes, as in many, but as in one, and to thy seed,
“ which is Christ: there we haue acknowledged the
“ Church, of which God sayth to *Abraham*, *In thy seed*

Gen. 12. *shall all nations be blessed*: where we haue acknowledg'd
"that God is the author of all things, & that he is to be adored."

“ ged Christ , prophesying of himself in the Psalme: *The
Lord sayd to me , thou art my sonne , I haue begotten thee
this day ; there we haue acknowledged the Church in*

Psal. 2. that which followeth: *Aske of me, and I will give thee*

“the nations for thy inheritance, and the bounds of the earth for thy possession; where we have acknowledged Christ

Psal.49. for thy possession: where we haue acknowledged Christ
in that which is written: *The God of Gods our Lord hath*

in that which is written; *The God of Gods our Lord hath
spoken*: there we have acknowledged the Church also
in that, which followeth: *and he called the earth from
the sea, if you will* (S. James, ch. 1, v. 12).

know-

knowledged Christ in that which is written: and he as ^{Psal. 18.}
 a spouse comming forth of his bed-chamber, exulted like a ^{cc}
 Lyon to runne his way: there we haue acknowledged the ^{cc}
 Church, in that which is sayd a little before: their soiud ^{cc}
 is gone out into all the earth, and their words into the ends ^{cc}
 of the world: he hath placed his tabernacle in the sunne: that ^{cc}
 is, the Church placed in the sunne, that is, in manife- ^{cc}
 station, knowne to all, euen to the bounds of the ^{cc}
 earth: where we haue acknowledged Christ, in that ^{cc}
 which is written: *they haue digged my hands, and my ^{Psal. 21.} feet, they haue numbred all my bones, and they considered ^{cc}
 and beheld me, and deuided my garments to themselues, ^{cc}
 and cast lots upon my garment:* there we haue acknow- ^{cc}
 ledged the Church, in that which is said a little after in ^{cc}
 the same Psalme: *All the ends of the earth shalbe reme- ^{cc}
 bred & conuerted to our Lord and all the countreys of na- ^{cc}
 tions shall adore in his sight, because the kingdome is our ^{cc}
 Lords, and he shal rule ouer nations:* where we haue ^{cc}
 acknowledged Christ in that which is written: *O ^{Psal. 71.} God, giue thy indgement to the king, and thy justice to ^{cc}
 the kings sonne:* there we haue also acknowledged the ^{cc}
 Church, in that which is said of her in the same psalm:
*And he shal rule from sea to sea, and from the riner ^{cc}
 vnto the boundes of the world: The Ethiopians shall fall ^{cc}
 downe before him, and his enimies shall lick the earth: The ^{cc}
 kinges of Tharsis, and the Ilandes shall offer giftes: The ^{cc}
 Kinges of the Arabians, and Saba shall bring presents, and ^{cc}
 all the kinges of the earth shall adore him, all nations shall ^{cc}
 serue him:* where we haue acknowledged Christ, in ^{cc}
 that which is written, *that the stone which was cut out ^{Dan. 2.}*
*of the mountaine without handes, did breake all the king- ^{cc}
 domes of the earth, doubtlesse, those which did pre- ^{cc}*

“ sume of the worship of diuellis : there we haue also ac-
 “ knowledged the Church in that which is said, *that this*
 “ *stone did increase, and became a great mountaine, and re-*
 “ *plenished the whole earth* : where we haue acknowledged

Sopb. 2. Christ in that, which is written : *Our Lord shall pre-*
 “ *uaile against them, and he shall cast out all the Gods of the*
 “ *nations of the earth* : There we haue also acknowled-
 “ *ged the Church, in that which followeth there : and*
 “ *all the Islands of nations shall adore in his sight*, euer-
 “ *one out of his owne place* : where we haue acknow-
 “ *ledged Christ in that, which is written* ; *God will come*

Abac. 3. *from the south, and the Holy one from the shadowed mou-*
 “ *taine, his vertue shall couer the heauens* ; there we haue
 “ *acknowledged the Church in that which followeth* ;
 “ *and the earth is full of his praise* : for Ierusalem is pla-

Iosue 15. *ced southward, as it is reid in the booke of Iesus Nauie,*
 “ *from whence the name of Christ hath bene spread,*
 “ *and there is the shadowed mountaine, mount Olivet,*
 “ *from whence he ascended into heauen, that his vertue*
 “ *might couer the heauens, and the Church might be*
 “ *filled with his praise, through the whole earth* : where
 “ *we haue acknowledged Christ in that, which is writ-*

Esa. 53. *ten : He was led as a sheep to be slayne : and as a lambe be-*
 “ *fore his shearer, was without voyce* ; so he opened not his
 “ *mouth, & the rest which is there said of his passion* :
 “ *There we haue also acknowledged the Church in that*
 “ *which is said to her : Reioyce thou which art barren, and*
 “ *bringest not forth, Ireak out & exclame thou which Iea-*
 “ *rest not, because she which hath bene forsaken, hath many*
 “ *children, rather then she who hath an husband*. For our
 “ *Lord hath said : enlarge the place of thy tabernacle, and*
 “ *fasten thy curtines, there is no cause to spare : stretch thy*
 “ *cordes*

cordes further, and confirme strong stakes, againe and againe extende to the right hand, and to the left. For thy seed shall inherit the nations, and thou shalt inhabite the cityes which were desert, there is no cause to feare: for thou shalt preuaile, and be not ashamed, that thou hast bene detestable: for thou shalt forget confusion for euer, thou shalt not remember the ignominy of thy widowhood, because I am the Lord, who made thee: his name is our Lord, and he who pulleth thee out, he shalbe called the God of Israell of the whole earth. All this long discourse maketh *S. Augustine* to this purpose in one *piſt. 48.* *S. Aug. e.* place: & in another more briefly, but no leſſe effectually, he writeth thus: How do we hope to haue received Christ manifest out of the diuine Scripture, if we haue not receyued the Church from thence manifest also? whatſoever hookes and crookes any doth frame against the simplicity of truth, whatſoever darknesſe of crafty falsehood he doth ouercast; as he shall be *a-nathema*, who shall pronounce, that Christ hath neither suffered, nor risen againe the third day, because we haue received in the Euangelicall truth, that it behoued Christ to suffer, and to rise from the dead the third day: so shall he be *anathema*, whosoeuer shall *a-Luc. 24.* vouch the Church, besides the communion of all nations, because we haue consequently receyued by the same truth, that it behoued also, that penance and remission of ſinnes ſhould be preached in his name, through all nations, beginning at *Hierusalem*: and we muſt moſt ſtedfastly hold, whosoeuer ſhall denounce vnto you besides that, which you haue received, let him be *anathema*. Thus you ſee how euidently *S. Augustine* proueth out of the Scripture this

vniuersality of the Church: yea he addeth further, that the Scripture speaketh more plainly of the Church, then of Christ himselfe, and that the very heretikes which read the Scripture, cannot choose, but know this truth: his wordes are so fit for our purpose, that I cannot omit them. He writeth vpon those wordes of the prophet *Dauid*: *They which did see me, did fly ou. frā me*, and saith thus:

S. Aug. in Psal. 30.

“ They were to be pardoned; if they who did not see “ me, had fled out from me; they also who did see me, “ fled out from me; but if they who did not see me, “ did fly out frō me, it is not to be sayd, that they fled “ out, because they were not within. If they had bin “ within, they would haue seene me: that is, they would “ haue knowne the body of Christ, they would haue “ knowne the members of Christ, they would haue “ knowne the vnyt of Christ. That is more to be la- “ mented, that is altogeaither intolerable, that many “ which did see me, are fled out from me: that is, who “ knew what the Church was, went out, and made “ heresies and schismes against the Church. At this day, “ for example, thou findest a man borne in the part of “ *Donatus*, he knoweth not what the Church is, he “ holdeth where he was borne, thou drawest not from “ him that custome, which he hath fucked with his nur- “ ses milke; giue me one who is conuersant daily in the “ Scriptures, who readeth, who preacheth, is it possible “ that he doth not see there, *Aske of me, and I will giue* “ *thee the nations for thy inheritance, and the bounds of the* “ *earth for thy posession?* Doth he not see there, *All the* “ *ends of the earth shall be remembred, and conuerted to our* “ *Lord, & all the countries of nations shall adore in his sight?*

Psal. 2.

Psal. 22.

If

If thou seest there the vnity of the whole world, why „
fiest thou out, that thou maist not only be blind thy „
selfe, but also cause blindnesse in others? *Those which* „
did see me, that is, which knew what the Church is, „
who did behold her in the Scriptures, fled out from „
me. For do you thinkes (my Brethren) that all they, who „
made heresies by places and parts, did not know in the „
Scriptures of God, that the Church is not preached, „
but as being spread in the whole world? Truly, I say „
to your Charity: certainly we are ali Christians, or „
we are called all Christians, and we are all signed „
with the signe of Christ. The Prophets haue spoken „
more obscurely of Christ, then of the Church, I thinke „
because they did see in spirit, that men would make „
parts against the Church, and would not haue so great „
strife concerning Christ, but would rayse vp great „
contentions concerning the Church. Therfore that, „
about which greater strifes were to be, was more „
plainly foretold, and more manifestly prophesyed, that „
it might serue to their iudgemēt, who did see, and yet „
fled out &c. And then for example he bringeth that „
of *Isaac*, when he was to be offered by his Father, and *Gen. 22. 13.* *Gen. 22. 14.* „
of the ramme which stucke in the briars, and was of- „
fered in his stead, by both which Christ was prefigured: wheras the Church was presently plainly fore- „
told, God saying to *Abraham*, that all nations of the „
earth should be blessed in his seed: And then *S. An-* „
gustine concludeth in these wordes. *And almost every* „
where, Christ hath bene foretold by the Prophets in some „
hidden mystery, the Church openly, that they also might „
see her, who were to be against her &c. This might be „
confirmed by the testimonies of other anciēt Fathers, „
but

but I haue rehearsed *S. Augustines* wordes so largely, and they are so clearly confirmed out of the Scriptures themselues, that it were altogeaither needlesse to alledge any more authorities.

CHAP. III.

That our Religion is truly Ancient & Catholike.

Part. i. c.
s. 6. 7.

TH E antiquity of our Religion may be proved in two manners, as that most worthy authour of the *Three Conuerſions* noteth and explicateth at large. I will briefly touch both. The first proofe may be called negative, because it consisteth in shewing, that there can no Authour since Christ and his Apostles be assigned by whom, no place at which, no time when, any opinion began to be held and taught, which we maintayne: and much lesse can it be declared, where, or by whome this doctrine was admitted by degrees, this new authour applauded and followed, or finally by whom they were impugned or cōtradicte. And this is the more strange, because the doctrines are many, and of great importance, the time of their continuance exceeding long, euен by our Aduersaries confession, and the teachers and maintainer both excellent in learning, & almost infinite in number: Yea many of theses points now in controuersy with Protestants are of that nature, that it seemeth altogeaither vnpossible, that they should euer haue byn brought in by any humane authority; and much lesse without any difficulty or opposition at all. As for example, *that of confessing our sinnes to a*

Priest

Prift, with such exactnes that no one is to be omitted, if it be great and mortall, vnder paine of eternall damnation; and yet this obligation is so vniuersall, that neyther the Pope himselfe, nor any other Prelate, neyther the Emperour, or any other Prince is exempted from it. And yet all this, as Protestants conceyue, was done so insensibly, and with such facility, that there was not one in all the Christian world, that once repined at it, or made any the least contradiction vnto it: no there was not so much as one Historiographer, that thought all this mutation, being so strange and admirable, worth the committing to memory.

The like discourse might be made, concerning praying to Saints, and for the dead, setting vp and adoring of Images, admitting fife new Sacraments, and Massie it selfe, togeather with the adoration of the most B. Sacrament: all which being such sacrilegious and detestable Idolatry, in the Protestants opinion: yet they haue no difficulty in conceyuing, that they came all into the Church, without any resistance or opposition of any: yea with the cōmon consent & applause of the most ancient Doctours, and Pastours, as we shall see afterward. For though some seeing the absurdity of this their Paradox, haue sought to assigne the beginning of some few points: yet they do it so weakely, and with so little shew of truth, that they dare not stand in that encounter, but presently retyre themselues to this miserable refuge, of acknowledging, that indeed the particular times, places, authours, accepters, or impugners of these doctrines are altogeahter hidden, and vnkownne. Of this we haue

Protest.
Apol.
tract. i.
sect. 7.

a notorious example in *M. Whitakers* himselfe, whose obiections are plainly and fully confuted by that learned and diligent Priest *M. Brerely*, who also handlēth this whole question most exactly: and finally sheweth, that both he and many others do plainly protest, *that they are not bound to answere in what age superstitution crept into the Church*, alleadging the similitudes, of the hayres of a mans head, which wax not white suddainly, but by degrees, not to be discerned, & of slifters entring into a building, at first not to be perceyued: to which purpose another thought good to compare the Church to a wedge of Gold, which afterward by little and little might come to be mingled with other baser mettals. But as it would argue great negligence in them, to whose custody and charge this house or wedge had bene committed, if through their default, the one had bene fallen to such decay, and the other had bene so mingled and corrupted; & this much more, if they had not sought to repaire nor restore them, no nor so much as obserued any such change or alteration: so I can assure any Protestant whatsoeuer, who beginneth to be grayheaded, that if there were but halfe the care and diligence vsed by some one barber, and much more, if there were many, to pluck vp his white haires by the rootes, so soone as they appeare, as there hath bene practised by the Doctors and Pastors of the Church, for the extirpation and rooting out of heresies, he would sooner a great deale be both pilled and bald, then haue any white haires left eyther in head or beard.

Esa. 62.

For as God hath promised, that he would appoint watchmen vpon the walls of *Hierusalem*, which should

should never be silent, neyther day nor night: for which cause there is so ofte mentiō made in the Canticles of watchmē which keep this Citty, & the walls thereof; who are also compared in the same booke to the Tower of *Libanus*, which did looke toward *Damascus*, to signify their watchfull diligence for the discouery of any enemy whatsoeuer; so hath experience taught vs, that this promise hath beene most abundantly performed, by the noting, censuring, and condēning all heresies whatsoeuer; for which we need no better testimony then the diligent catalogues, which *S. Augustine*, *Philastrius*, *Epiphanius*, *Theodoreetus*, and other Authours, especially Historiographers haue compiled; and the many Prouinciall, Nationall, and Generall Councells, which haue from time to time bene held to this end: besides the particular endeavours of seuerall Pastours, who haue alway bene most vigilant to find out, and most diligent in confuting all manner of noueltyes whatsoeuer, of which their many learned Treatises are extant to be seene: out of which the *Magdeburgian* Century-writers, and some other Protestants, as well as Catholikes haue gathered the same. Yea that which is yet more strange, the Catholike Authours themselues, which seemed the pillars of the Church, haue not bene spared in this kind, if they departed from the truth in any one or more pointes; as we see most evidently in *S. Cyprian* himselfe, in *Origen* and *Tertullian*: who notwithstanding at the same time affirmed many of those doctrines, which the Protestantes so greatly mislike, without susteyning any the least blame in that respect: and yet these, if they were errors, are much more

Cant. 3.5.7.

*Magd. in
singul. cen-
tur. c. 5. 10-
an. Pappus
epit. hist.
eccles. tract
de batef. &
concil.*

substantiall, then the other: so true is that, which *S. Aug. ep. 8. Aug. ep. 119. c. 19.* affirmeth, that the Church, or (as others read) any goodman, doth not approue, nor passe ouer with silence, nor do those things which are against faith, or good life: For which cause the same Saint doubted not to affirme, that as we are to do whatsoeuer the *Epist. 118. cap. 5.* diuine Scripture prescribeth; so likewise those things which the whole Church through the world vseth: and to dispute whether any such thing were to be done or no, were, as he sayth, *insolentissima insanie*, a most insolent madnesse. And in another place he acknowledgeth that the custome of admitting the *Lib. 2. de bap. cont. 119. c. 7.* baptisme of heretikes, which *S. Cyprian* impugned, came from an Apostolical tradition, as many things (faith he) which are not found in their writings, nor in the Councells of those which succeeded, and, yet because they are kept through the whole Church, are not believed, to haue bene deliuered, and commended by any other, then by them. And againe speaking *Lib. 4. c. 6.* of the same question, he saith, that the custome, which me before vs in the Church, looking vpward to antiquity, did not find to haue bene ordayned by them that came after the first ages, is rightly believed to haue bene deliuered by the Apostles: and that the reasons which seemed true to *S. Cyprian* were found by him (being confirmed with the antiquity of the custome, and the authority of a complete and full Councell) to haue rather a shew of truth, then to be true indeed: so that the reasons and testimonyes of Scriptures, which were brought on both sides in this disputation, being well considered, he might say, that he did not only follow that, which the

the Churches custome alway held, and a full Coun-
cell confirmed: but also that which the truth it selfe,
declared. So true it is, that these are never opposite,
the one to the other: but truth lyeth hidden vnder
the Churches custome, and definition, howsoever
some apparent reasons may be found to the contra-
ry.

But because the matter is of much importance, I
will yet alleage a place or two more out of this Saint
to the same purpose. Wherefore after, againe in the
same booke he writeth thus: *That, which the vniver-* Ibid. c. 24.
fall Church doth hould, and was not instituted by any
Councell, but hath bene alway receyued, is most rightly
believed to haue come from no other authority, then from
the Apostles. The like he repeateth againe in the
booke following. *That custome (faith he) which was* Lib. 5. c. 23.
opposed to Cyprian, is to be thought to haue begun from
the Apostles tradition, as there are many thinges, which
the whole Church holdeth, and for this are well believed
to haue bene commaunded by the Apostles, although they
be not found written. Thus writeth *S. Augustine*, as Math. 14.
Ioā. 14. 15.
knowing very well the promises of our Sauiour to 16.
this effect. And if for all this, some be so hard of be-
liefe, that they thinke, that the Church might be
partiall and fauourable in her owne cause (though
she were guided by gods owne spirit:) I would gladly
know, what opinion they haue of her capitall ene-
mies, who were most willing from time to time to
take all aduantages against her: in so much that they
omitted not the personall defects of her chiefest Pa-
stours: and consequently would haue bene farre
more eager to haue charged her with innouation of

doctrine, if they could haue seene any least occasion; especially she accusing and condemning them most iustly for the same fault. And besides we find by ex-
 perience that there was not so much as any one ceremony instituted anew, but the time and the authour thereof may easily be assigned, in which kynd divers Protestants haue also written diuers Treatises: as
 1. *seet. 7.* they might easily haue done of those other weightyer
 subd. 12. *in* matters also, if they had bene brought in by any o-
 fine. *See protest. apol tract.*
 ther, then by Christ and his Apostles themselues. And surely it were very strange, if onely these, which were of most importance, should be passed ouer in silence, and there shoule great diligence be vsed by all kynd of people in all other innouations; in so much that euen in temporall affaires, euery little alteration in the customes and lawes of Cittyes and Common wealths is most exactly obserued, and for the most part no little contentions and strife raysed, if any such change or mutation be but attempted or mentioned.

Thus much for the former negative argument. Now if I would enlarge my selfe vpon the lectrnd, I might write whole volumes; for *Coccinus, Canisius, Bellarmine, Torrensis*, or any other authour, who hath made a collection of any one, or of all the Fathers testimonyes for points in controuersy at this day with Protestants, do nothing els but proue affirmatiuely the antiquity of our religion. Wherefore it will be necessary to omit in a manner all: and yet I desire to make this matter as cleare, as my intended breuity will permit. For which, one of these two courses is necessary; eyther to alleage some few manifest places out

of

of the Fathers, for some one or two pointes, or els to gather our Aduersaries confession, who graunt, that such and such Fathers hold with vs against them. The former way hath bene very well vsed by *D. Stapleton* *Part. 2. c.* in his *Fortresse of faish:* and lately by diuers, who haue *4. & seq.* *Bellar. in apol. Re-* answered his Maiestyes Epistle to all Christian Prin- *spōce par F.* *N. Caffē-* the same here. The ether was taken by two other ex- *team. Duti-* *full confi-* cellent Authours, the one in his discourse of the *Three* *derations* *Three con-* *Conuersions of England*, and the other in the *Prote-* *surfins* *c. 6. & 7.* *stant Apology:* and because the former is more easy *& c.* to be had then the later, who is also very exact and briefe, I thinke it best to set downe the proofes ver- *truct. 1.* *fect. 3.* *subd. 10.* batim as they lye, which the later vseth in one princi- *pal controversy only*, of which all the rest in great part depend. Thus then he writeth concerning the Popes Primacy.

M. Fulke affirmeth in generall, that not some few, *Prot. apol.* but many of the anciēt Fathers were deceiued to think *debt. 1.* somthing more of *Peters* prerogatiue, and the Bishop *subd. 10.* of *Romes* dignity, then by the word of God was gi- *uen to either of them.* And as concerning particulars *"* (to forbear what is generally confessed of the *1000. "* *yeares last past*) the Century-writers of *Mag. "* *deburge* in their fifth Century (the last part or end *"* whereof was one hundredth, and the beginning ther- *of two hundredth yeares, within the compasse of M. "* *Ievellys* owne Challenge) do cōfesse and say concer- *"* *ning euēn those ancient times, that in this fifth age, "* the Roman Bishops applied themselues to get & esta- *"* *blish dominion ouer other Churches: that to this end,* *they vsurped to themselues right of graunting priu-* *ledges* *"*

„ ledges , and ornaments to other Archbishops . That
 „ also they confirmed Archbishops in their sees , depo-
 „ sed , excommunicated and abholued others , arroga-
 „ ting also power to themselues , of citing other (Arch-
 „ bishops) to declare their cause before them : and that
 „ against a Bishop appealing to the Apostolick Sea , no-
 „ thing should be determined , but what the Bishop of
 „ *Rome* censured : that also they appointed their Legats
 „ in remote Prouinces , challeging authority to heare &
 „ determine all vprising contiouersies , especially in que-
 „ stions of faith : that likewise they tooke vpon them
 „ power of appointing generall Councells , and to be
 „ Presidēts in generall Councells ; and when themſelues
 „ were absent , euen by their Deputies , which were
 „ often times no meaner , then ſome one or other Patri-
 „ arch , reiecting for vnlawfull thoſe Synods , that were
 „ called without their authority . And as theſe are con-
 „ fefed to be the knowne practiſe of thoſe ancient Ro-
 „ man Bishops : ſo also is the like anſwerable reſpect
 „ and acknowledgment , then had to that ea by other
 „ Fathers of thoſe times , no leſſe plainly teſtified by the
 „ ſayd Century writers .

„ To this like end they ſay concerning the Roman
 „ Bishops , that they had flatterers in thoſe times , who
 „ affiſmed , that without permission of the Roman Bi-
 „ ſhop , none might vndertake the perſo of a Judge ; who
 „ then likewiſe auerred that antiquity (therfore it was
 „ not the firſt begunne) had attributed the principality
 „ of Priefthood , to the Roman Biſhop aboue all : that
 „ accordingly *Victor* called the Roman Church , the
 „ Head of all Churches : that *Turbius Asturienſis* flat-
 „ tered Pope *Leo* , and acknowledged his ſuperiority :
 „ that

that somtimes Bishops condemned in Synods appea-,,
 led to the Sea of *Rome*, as did (say they) *Flavianus*,,
 Patriarch of *Constantinople*, in the Councell of *Ephesus*:,,
 and that Councells requested to haue their acts con-,,
 firmed by the Bishop of *Rome*: In so much as they,,
conclude and say of S. Leo (who was one of thole Fa-,,
 thers of this fifth age, to whom *M. Jewell* did name-,,
 ly appeale) *Leo very painfullly goeth about to proue*,,,
that singuler preheminence was giuen to Peter above,,
the other Apostles; and that thence rose the Primacy of,,
the Roman Church. To alleadge other writers, *Beza*,,
 further saith: It is manifest, that *Leo* in his epistles,,
 doth clearly breath forth the arrogancy of the anti-,,
 christian Romā Sea. So saith the Lord Archbishop of,,
Canterbury, (*M. Whitgift*) of these times: It is cer-,,
 taine that then (viz. in the time of the *Carthage* and *A-*,,
fricane Councells) the Bishop of *Rome* began at least,,
 to claime superiority ouer all Churches. And it is in,,
 like sort confessed of *Celestinus* (who is tearm'd by,,
M. Whitgift, A godly Bishop, and by the ancient,,
 Father *Vincentius Lyrinensis*, Pope *Celestine* of blessed,,
 memory) that he claimed the hearing of matters in,,
 the *Africane* Churches, and claimed Superiority ouer,,
 all Churches, taking vpon him as it were the name,,
 of vniuersall Bishop. That also *Gelasius* held, that,,
 Councells are subiect to the Pope, and that all should,,
 appeale to him, but none frō him: with the like wher-,,
 of Pope *Xistus* is also charged. That likewise the Counc-,,
 ell of *Calcedon*, whose authority is to our Aduersaries,,
 established by speciall act of Parliament, did offer the,,
 name of Vniuersall Bishop, to the Bishop of *Rome*. Hi-,,
 therto concerning those only Fathers that liued in the,,

„ age or Century next ensuing the foure hundredre years
„ after Christ , and their not doubtfull , but confessed
„ testimonies of the Iurisdiction , really executed and
„ extended by the Popes of those times , not only ouer
„ their neighbour Churches and Bishops in *Italy* , but
„ ouer remote Prouinces , and the other greatest Arch-
„ bishops and Patriarches of the world , as namely of
„ *Antioch* , *Hierusalem* , *Alexandria* , and *Constantinople*
„ &c. And by them then accordingly acknowledged.

„ As concerning now the like testimony from the
„ more ancient Fathers , that liued in the age then next
„ precedent , which is the time wherin *Constantine* the
„ great liued , although the Church began as then , but
„ as it were to take breath , from her former long en-
„ dured persecutions , wherby neyther her writers were
„ so many , nor her face of outward gouernment so
„ knowne , as in the times succeeding : yet is there
„ not wanting euen for that time sufficient , confes-
„ sed testimony in this kind . In regard whereof the
„ Centurists affirme , that in this age the mystery of
„ iniquity was not idle . To this end they further al-
„ ledge , that the Bishops of *Rome* challenged by Eccle-
„ siasticall Canon , the disallowing of those Synods ,
„ wherat they were absent : and *M. Cartwright* sayth
„ accordingly of *Damasus* (whom *S. Hierome* and Pro-
„ testants themselues terme blessed) that he speake in
„ the Dragons voyce , when he shameth not to write ,
„ that the Bishop of *Romes* sentence was aboue all other
„ to be attended for in a Synod . And *M. Whitaker* con-
„ fesseth the Ecclesiasticall Canon (of those times ,
„ wherby it was decreed) that no Councell should be
„ celebrated without the sentece of the Bishop of *Rome*:

And

And that *Iulius* made challenge therby: for which „
Dinaeus reprocheth him, and certaine other Bishops of „
Rome. Also it is confessed, that *Damasus* wrote to the „
 Councells of *Africa*, that the iudgment of the causes „
 of Bishops, and all other matters of great importance, „
 may not be determined, but by the authority of the „
 Apostolick Sea. And that accordingly *Iulius* Bishop „
 of *Rome* at the Councell of *Antioch* outreached, in „
 clayming the hearing of causes, that apperteyned not „
 to him.

In like manner concerning Appeals made to „
Rome, it is testifyed, that *Iulius* decreed, that whoso- „
 euer suspected his iudge, might appeale to the Sea of „
Rome. That also *Theodoret* (a Greeke Father, who „
 liued in the later end of this Century, and was depo- „
 sed by the second Councell of *Ephesus*) did accord- „
 ingly make his appeale to Pope *Leo*, and was ther- „
 upon by him restored to his Bishopricke: That *Chryso-* „
stome did the like to *Innocentius*, who therupon de- „
 creed *Chrysoftomes* aduersary *Theophilus*, to be excom- „
 municated and deposed: that lastly the famous and „
 ancient Councell of *Sardis* consisting of 300. Bishops „
 and aboue, assembled from *Spaine*, *France*, *Italy*, *Sar-* „
dinia, *Greece*, *Egipt*, *Thebais*, *Lybia*, *Palestine*, *A-* „
rabia, &c. and moft other partes of the Christian „
 world, and whereat sundry Fathers of the *Nicen Cou-* „
 cell were present, decreed appeals to the Bishop of „
Rome: and so confessedly, that the same is accordingly „
 graunted, and the said Councell therfore reproched „
 by *Osiander*, *Caluin*, *Peter Martyr*, *Frigeuillans* „
Gauuius, and the Century writers. In so much, that „
 wheras the *Arians* had expelled *Athanasi* Bishop of „

„ *Alexandria*, *Paulus* Bishop of *Constantinople*, and di-
 uers other Catholike Bishops of the East Church, it is
 „ testifyed that *Julius* (Bishop of Rome) vpon the *A-*
 „ *rians* first accusation made to him againtt *Athanasi-*
 „ *us*, summoned *Athanasius* the great (~~xxxviii~~) accor-
 „ ding to the Canons . And afterwardes vpon relation
 „ had from *Athanasius* of the truth of the matter , *Jul-*
 „ *lius* hearing the accusations and complaint of ech one
 „ &c commanded certayne of the Bishops of the East
 „ to apeare before him , at a certaine day &c. And as
 „ the Centurists confess , restored every one of those
 „ (foresaid other wronged) Bishops to his owne place
 „ (or Bishoprike) and that not by entreaty or arbitrably:
 „ but (as the Centurists say) *fratus Ecclesiae Romanae*
 „ *prerogativa* , by prerogative of the Roman Sea: Which
 „ premisses are made as yet much more evident , by *Jul-*
 „ *lius* his vndoubted epistle extant in *Athanasius* his se-
 „ cond Apology , and alleaged by the Centurists .

„ As concerning the other precedent age or Centu-
 „ ry next ensuing the second hundredth yeares after
 „ Christ , in which , persecution so raged , as the Chur-
 „ ches gouernment , was thereby the more obscured , as
 „ also of the written monuments of that time , little is
 „ at this day remayning , *S Cyprian* moueth Pope *Ste-*
 „ *phen* , by his letters to depole *Martianus* (from his Bi-
 „ shopricke) and to appoint another in his place . And
 „ he also maketh mention of *Basilides* , who going to
 „ *Rome* , sought to deceyue (Pope) *Stephen* then igno-
 „ rant of the matter , so to procure himselfe iniustly re-
 „ stored to the Bishoprick , from whence he was iustly
 „ depofed . Which very examples , togeather with sun-
 „ dry other like before mentioned , concerning the co-
 „ fir-

firming, depoſing, and reſtoring of Bifhops, being
 obiected by Bellarmino, are in themſelues further-
 more ſo plaine and confeſſed, that Danaus in his an-
 ſwereth, and ſaith: *It doth not follow that, because the*
Bifhop of Rome uſed this right, therefore he had that
right: certainly he had no right to do this, but onely ty-
rrany and uſurpation: So confeſſedly ancient is this ſup-
 poed tyranny and uſurpation. In like manner the Cé-
 turists do reprehend Pope Stephen for vndertaking in
 this age to threaten excommunication to *Helenus* and
Firmilianus, and all (others) throughout *Cilicia*, *Ca* „
padocia, and *Galatia*, for rebaptizing heretickes. And „
 in a ſpeciall ſeuall tract of their fourth Chapter, in- „
 tituled, *Inclinatio doctrinae, complectens peculiares &* „
incommendas, opiniones & errores Doctorum &c. In the „
 ſame tract, vnder the title there, *de Ecclesia & Prima-* „
tu Romano, they do immediatly next after, reproue „
 Tertullian, for that, ſay they, he did erroneouſly „
 thinke, the keyes to be committed to *Peter* alone, and „
 the Church to be builded on him. In like manner is „
 S. Cyprian there charged for his affirming, the Church „
 to haue bene buiilt vpon *Peter*, & one chaire founded „
 by our Lords voyce vpon the rocke, and that there „
 ought to be one Bifhop in the Catholike Church, and „
 for his calling *Peters Chaire*, the principall Church, „
 frō whence priuilegiu arifeth. And laſily for his (ſay „
 they) teaching without any foundation of Scripture „
 that the Roman Church ought to be acknowledged „
 of all other for the mother and rocke of the Catholike „
 Church.

Lastly as touching the very then precedent age „

or century, which was next after the Apostles, whereof as *M. Hutton* obserueth, few monuments are but
 now remayning *Victor* (as the Lord Archbishop of
Canterbury *M. VVhitgift* affirmeth) was a godly
 Bishop and martyr, and the Church at that time in
 great purity, (as) not being long after the Apostles
 time: yet is he charged by *Amandus Polonus* Professor
 in *Basil* to haue shewed a Papall mind and arrogancy:
 and by *M. Sparke*, somewhat Popelike to haue excee-
 ded his boundes, when he tooke vpon him to excom-
 municate the Bishops of the East. *M. VVhitaker* also
 not forbearing to charge him, with exercising iuri-
 diction vpon forraine Churches. In like manner holy
Irenaeus, who liued next after the Apostles, and (as is
 said of him) might yet remeber the Apostles own liue-
 ly preaching, is disliked for his affirming, that all the
 Churches ought to accord to the *Romā* Church, in re-
 gard of a more powerable principality: Wherein the
 Centurists charge him with a corrupt saying, concer-
 ning the Primacy of the *Romā* Church. Which foresaid
 gradation thus continued vp to the Apostles age, is
 confessedly so euident, that the Protestant writer Do-
 tor *Philippus Nicolai* referreth the beginning herof to
 the infirmity of the Apostles, & of the first (next) suc-
 ceeding Bishops of *Rome*. In like further testimony
 wherof, the other Protestant writers are plentifull.

Thus farre this diligent Authour, who notwithstanding as you see only relateth so much, as the Protestants themselues are inforced to confess, and consequently leaueth out diuers circumstances of importance, and omitteth many most euident testimonies of the ancient Fathers to the same effect, as might easily

fly be alleadged , were it not , that I feare I haue bene too long already in this: for which cause also , I haue omitted all his allegations of Protestant Authours , after his manner , in which he is very exact : but for this I remit the curious Reader to the booke it selfe . Now then I doubt not , but that any indifferēt reader will easilly grant that our religion is truely ancient , since there can no other beginning be assigned vnto it: but from Christ and his Apostles : from whose time also it is manifestly conuinced to haue euer since continued . And withall it is to be noted , that it were inough for vs to shew , according to the rules set downe by the ancient Fathers , & obserued by them against all sortes of Heretikes , that our religion is more ancient and of longer standing then that of the Protestants , and that they departed from vs , and not we from them : which how easilly we may do , shall sufficiently appeare in the next Chapter .

But now let vs come to shew , that our Church is truly *Catholike* : Where first it is evident , that the name it selfe is due vnto vs , euен by our aduersaries owne confession : for testimony whereof that most learned man *Valentia* , alleadgeth the Catalogues , *Val. anal.* which were made euery yeare twice , at the fayres of *fid. rart. 6.* *Frankford* , by the Protestants thei selues . For such *num. 2.* bookes as were made by Catholike authours , they call *Catholike bookes* , which are subiected to the Roman Church: with whome do agree *s. as the authour of the Protestant Apology declareth*) *M. Fox* *Act. mon. pag. 613.* calling our Professors , *Catholikes* . And *Sleydan* *l. 7. fol. 6.* and *lib. 10. fol. 127.* *M. Jacob.* in his reasons taken out of *Gods Word &c. pag.*

23. and 73. &c. D. Wilkes in his obedience or Catholike union. Dresserus in millenar. 6. p. 214. D. Humfrey in vita Iuelli pag. 102. But what need we seek after these particular Authours, since that his Mat^e himselfe, throughout his whole Apology calleth vs by that Name? And indeed whosoeuer will vse vs but with ordinary tearmes of courtesy, cannot giue vs any other name: since that it is plaine to euery man, that no other but we are meant by that. And if a Protestant speaking with any, but those which he accōp-
teth his brethren, should name himselfe, or any other but vs, by the name of *Catholikes*, it is most certayne

De Verare. (as S. Augusline sayth) he would not be vnderstood.
lig. cap. 7. And if in *France* or *Germany*, or any other place, where both Protestants & we are permitted to make

Cont. epist. *Fund. c. 4.* publike profession of our Religion, and to frequent euery one, his feuerall Church: some straunger (ac-
cording to that which the same Saint writeth in ano-
ther place) should aske the way to the Catholike Church, no Protestant durst, shew him their Church or house: for it is manifest that this straunger would meane our Church: and consequently would be much offended, when he should see himselfe sent to that of the Protestants. So certaine is that counsaile which

Cateches. 18 *S. Cyril* giueth, euen in these our dayes: *If thou goest into any City* (saith he) *aske not where the Church or house of God is: for the heretikes say also, that they haue the house and Church of God: but aske, Where the Catholike Church is: for that name is proper to this holy Church, the mother of vs all.*

But heere some may perhaps obiect, that we are not only called *Catholikes*, but also *Papiſts* and *Roma-
niſts*.

Papists. To which the answere is easie out of that, which I haue noted in the beginning; for we are not called by these names, but only by such, as haue late-ly risen against the Pope, and the Roman Church: of which there can be no other reason assigned, but be-cause they accompt this the maine matter, which they haue taken in hand to impugne: as likewise the *Grecians* call vs *Azymites*, becaule we consecrate in vnlea-uened bread, they thinking that a matter of greatest importance. The like we find in other ancient here-tikes, as in the name of *Homouians* giuen vs by the *Arians*, because we defended the consubstantiality of Christ with his Father, and admitted the word *μονογενης*. And so we might discourse of the other names, which haue bene giuen to Catholikes by heretikes fro time to time: many of which (if not all) haue giuen vs such names: but they haue bene diuers, as we haue said, according to the diuersity of the Catholike opini-ons, which they did impugne, who imposed the vpon vs: wheras they haue still bene knowne by one and the selfe name: which they tooke from their heresy, or some circumstance therof. And so are Pro-testants knowne also at this day, as I will declare in the next Chapter.

Moreover these names of *Papists* and *Romanists*, if we consider their signification, are not only such, as signify the particuler Catholike doctrine, which we hould of the Popes supreme Authority; but do also manifestly conuince vs to be the true Catholikes indeed: no otherwise then if in the time of a rebellion, those which are good subiects should by their aduer-saries haue a name giuen them, taken from their law-

full Soueraigne and Prince. For it is no leſſe certaine, that the Catholike Church is vntited to the Pope and Roman Church as her Head: then that ſhe is the true *Church of Christ. Vnto this Church* (ſaith Irenæus) *in respect of her more mighty principality, it is necessary that all Churches do agree, and haue acceſſe: that is to ſay, all faithfull people wherſoever they liue. In which Church the tradition, that hath descended from the Apoſtles, hath euer bin kept by thoſe, that liue in any place of the world.*

Epift. ad Feli. & Pa- pam. *S. Athanasius* writing to a *Pope*, ſayth: that Christ had commaunded him and his predeceſſours to haue care of all Churches. *S. Cyriſſ*: All incline their heads to

In lib. the- faur. *Peter* by Gods law, and the Primates of the world ob- obey him, as our Lord Ieſus Christ. *Theodoreetus*: This holy ſea hath the gouernmēt of al the Churches in the

Lib. 3. hift. cap. 7. *Sozomenus* faith, that the care of all *(Bifhops and Churches)* did belong to *Pope Iulius*, by reaſon of

Ex Libe- riar. in Bre- mario c. 22. the dignity of his ſea. And that worthy Bifhop of *Pa- tara* doubted not to tell the Emperor *Iuſtinian* to his face, that there were many Kings in this world, & not one, as *Syluerius*, whome he had driuen from his ſeat

Iuſtinian. senior ep. ad Ioan. 1. was *Pope* ouer the Church of the whol world: which the Emperor forthwith acknowledged to be true, and gaue preſent order for *Syluerius* his returne: ha-

De donis. Decret. Epift. 52. ving alſo before writte to one of *Syluerius* his prede- ceſſours, that his Holineſſe was the head of all the ho- ly Churches. *S. Cyprian* asketh this queſtion: *Doth any hope to be in the Church, who forſaketh the chaire of Peter, vpon which the Church is founded?* And in another place he explicateth, that to communicate with Pope *Cornelius*, was to cōmunicate with the Catho- like Church: which was the cauſe, that though he

diffe-

differed in opinion from the Popes of his time concerning the rebaptization of heretikes , yet he neuer offered to separate himselfe from their communion : in which respect he is often & worthily cōmended by *S. Augustin* . *Optatus Mileuitanus* confoudeth the heretik against whome he writeth in this manner: Wherefore ^{Lib. 2. cōs. 1. Parmen.} thou canst not deny, that thou knowest the Episcopall chaire to haue bene placed first for *Peter* in the City [“] of *Rome* , in which *Peter* the head of all the Apostles [“] did sit , for which cause he was also called *Cephas* : in [“] which one chaire vnyt y might be obserued of all , but [“] the rest of the Apostles should defend diuers , euery [“] one for himselfe: that now he was a schismatike and [“] a sinner , who should against the singuler chaire , [“] place another &c. And againe , after he had rehear- [“] sed the succession of Popes , he conuinceth schismatikes to be out of the Catholike Church , because none of their Bishops did communicate with the same ^{Ep. 57. b. l.} *Romā Chaire* . *S. Hierome* writeth thus to pope *Damasus*: I following none first but *Christ* , am ioyned in [“] cōmunion to thy Blessednesse , that is to *Peters* chaire. [“] I know that the Church was built vpon that rocke : [“] whosoeuer shall eate the lambe out of this house , is [“] prophane . If any be not in the arke of *Noe* , he shall [“] perish , the deluge being in force &c. *And a little after*: [“] Whosoeuer doth not gather with thee , scattereth : [“] that is , he that belongeth not to *Christ* , belongeth to [“] Antichrist &c . Hitherto chiefly we haue shewed that [“] the Catholike Church was alway vnit with the Pope , so that whosoeuer was separated frō him , was also out of the Catholike Church. There remaine yet some few places , which speake particularly of the

Roman Church. And first *S. Ambrose* writeth of his brother *Satyrus*, that in his trauaile, he demaunded of a certaine Bishop, of whome he required to receiue the communion, whether he agreed with the Catholike Bishops; that is (faith he) with the Roman Church? *S. Augustine* maketh mention in the same place of the Apostolike Sea, and the whole Roman Church, by which he meaneth the Catholik Church. And in another place he saith that *Cecilianus* might neglect the multitude of his enemies, which conspired against him, since he saw himselfe vntited by communicatory letters to the Roman Church, in which the principality of the Apostolike chaire did alway florish. *Theodosius* Iunior willeth certaine Priests to declare themselues to be of the Roman Religion. *Vitellor Uticensis* relateth this speach vsed by *Iocundus* an Arian, to king *Theodoricus*, concerning a Catholike. You may (faith he) kill him with diuers afflictions (as by long imprisonment, hard vsage, banishment &c. for if you slay him with the sword / putting him to a present death) the Romans (that is the Catholikes) will begin to account him a martyr. And finally *Gregorius Turonensis* affoardeth vs diuers such examples. In one place: What think you (saith an Arian) that these Romans will say now? And in another, of an Arian Prince: He thought within himselfe saying, it is the condition of the Romans (for they use to call those of our religion Romans) that this should fall out so, & not by any vertue from God. And againe another Arian sayth: If you will be ruled by me, we will make sport to day with a Priest of the Romans, or a Roman Priest, meaning a Catholike Priest; Where the Protestants

Serm. de obitum Fratris.

Lib. 2. de pecato orig. cap. 17.

Epist. 161.

Epist. ad Scatium

Epist. Be-
rovens. in

Synod. E-
pist. tom.

5. 10. edit.

Pelian.

De persec.
Vand. lib. 1.

Degl. Mart. c. 25.

30. & 79.

testants may see, how well they agree with the *Arians* in this point. And all Catholikes may take it in very good patience to heare themselues called by these Names, which do evidently conuince them to be true Catholikes in all pointes whatsoeuer; whereas the name of *Azymites*, *Homousians* &c. do onely declare that they hold the Catholike doctrine in this, or that particular question or controuerfy.

This very point was notably touched by *S. Chrysostome*, <sup>*Hom. 33. in Aet. A-
post. prop. finem.*</sup> who seemeth to haue had the like obiection made against him. Are we (saith he) deuided from the Church? Haue we any Heresiarches or Arch-heretikes? Haue we any Syr-name of men? haue we any Captaine or ringleader, as *Marcion* is to one, *Marcion* to another, and *Arius* to a third? And if we haue the agnominatio of any, but not as of the Princes of heresies, but as of those which are our Superiours, and gouerne the Church. We haue no teachers vpō earth (viz. of any new doctrine:) God forbid: we haue one in heauen: and they pretend the same: but their name accuseth them, and stoppeth their mouth: for so it seemeth that it should be, and not *obturans nomina*. VVherefore we see plainly, that *S. Chrysostome* alloweth very well that Catholikes may be named of their pastours and gouernours: but not of any teacher, which bringeth in new doctrines, and consequently seemeth the authour of their faith; for which cause before he writeth thus: To speake more plainly, the heretikes haue some, of whome they are called, for as the name of the Heresiarch is, so is the sect called: but no man hath giuen vs our name, but faith it selfe; viz. because in respect of our faith, we are only called

Christians, and Catholikes, which are names taken
frō our faith it selfe, though in respect of our gouern-
ment, we may be denominated of our Pastours,
whose office it is to preserue vs in our ancient faith,
and not to teach vs any new. And with this agreeth

*Dial. 1. de
recta in v-
num Deū
fide.*

passing well that dialogue of *Origen* betwixt a *Marcionist* and a Catholike: *Megethius the Marcionist* (by
occasion of the Catholikes wordes) asking this que-
stion, *Am I not a Christian?* To which *Adimantius the*

Catholike answereth: *VWhat manner of Christian;* who
doest not suffer thy selfe to be called by the name of
Christian? For thou art not called a Christian, but a
Marcionite. *Megeth.* And you haue taken your name
from the Catholike Church, wherefore you are not
Christians neyther. *Adam.* It were rightly said of thee
indeed, if we had any cognomination of a man. But
if we be called so by reason of the vniuersity which
is spread ouer the world, what euill is there in this?
Megeth. Proue then, that it is not lawfull to be called
by a mans name. *Adam.* Yea I will demonstrate a lit-
tle more, that it is so farre, that we may lawfully be
called by a Bishops name, that we are not permitted
to take our denomination so much as of an Apo-
stle. Whether was greater *Marcion* or *Paul?* *Megeth.*
Paul. *Adiman.* Heare then, if you please, the pro-
hibition of *Paul*, who is more excellent: I haue heard
(faith he) from those, which are at *Chloes*, that there
are contentions among you: for some of you say, I
am of *Paul*, I am of *Apollo*, I am of *Cephas*. Is Christ
deuided? Was *Paul* crucified for you? or were you bap-
tized in the name of *Paul?* *Megeth.* Thou giuest this
name to me: I am called a Christian; and some here
are

are called Socratists. *Adaman*. I do wholy deny the,,
name of *Socrates*, I know not who he was &c. ,,,

They two being come thus farre, *Eutropius* a
greeke Philosopher, whom they had by commiō con-
fent chose for their moderatour, speaketh thus: If both,,
of you call for names, it is necessary, that you both,,
renounce them. *Adam*. I know not who *Socrates*,
was, doth he also renounce *Marcion*? *Megeth*. Mar-,,
cion was my Bishop. *Adamant*. Wheras since *Marcions*,
death, there haue byn successors of Bishops, or rather,,
of false Bishops, why is not the name of any successor,,
deriued into your seft, but you cleave still to the name,,
of that *Marcion* &c? Where we see that the *Catholike*,
did not reprove him for being called by the name of
his Bishop; but for that they reteined still the name of
one particular Bishop, which was a manifest signe
that he had taught them some new doctrine, in which
they still continued, and acknowledged him for the
authour and beginner of their seft. Wherfore since
that *Catholikes* are only named of their chiefe pa-
stours in generall, it is euident, that they only acknow-
ledge them for their lawfull gouernours, which pre-
serue them in their ancient faith; but in no sort haue
taken any new opinion from them which liue now,
no more then from any other, that went before. But
let vs heare how the Moderatour concludeth this dis-
putation. *Eutropius*. Since the Apostle *Paul* blamed,,
some, because they boasted of his, and *Apollo's*, and,,
Cephas his name, it is a signe, that it is not lawfull,,
to vse the name of a Bishop. For it were more conve-,,
nient to haue admitted a more excellent, then a worse,,
name &c. Where the Protestants may see their own
shame

shame, since they haue their denomination of worse men then Bishops. But of this afterward.

Now let vs conclude this Chapter, shewing briefly, that our Church is not only Catholike in name, but also vniuersall indeed, as being spread ouer all Nations, according to the Prophesies heretofore alledged. Where first it is manifest, that when *Luther* began to preach, all the Christian world was of our religion; and euen in *Bohemia*, where some *Husites* remained, and in the East among the Schismatical *Grecians*, and those *Nestorians* which were left, there were many Catholikes also, vnted to the Church of *Rome*. So that it cannot be denied, but that *Luther* went out of the vniuersall Church of Christ at that time: and since he began to preach, though he hath infected diuers Prouinces, yet he hath in a manner extinguished the catholike faith in none, as is euident in *Germany*, and the Countreys adioining, where his Sect is chiefly vpholden. And the same is as euident of *Caluin* and the rest, which arose after him; for we see that in our Iland of *Great Britany*, in *France*, and the *Low Countreys*, where *Caluins* doctrine hath byn imbraced, the Catholike Religiō remaineth also. Wherfore our Church hath not lost any part of her vniuersality by this new impugnation; though many haue fallen from her, as hath happened heretofore in the conflicts with all old heretikes. Yea such hath byn the prouidence and care of Almighty God ouer his Church in this behalfe, that instead of this decrease which she hath had in these parts; she hath byn at this very tyme, much more without comparison increased in other new found Countries.

Wher-

Wherfore at this time there can be no doubt, but that our Church is truly vnuerfall; which is yet made more manifest, if we consider, that the whole body of Christendom is confessed euен by our Aduersaries to haue byn of our Religion for these thousand years; in which space (not to speake of *England*, which was converted a little before) these other received the Christian faith by the means partly of sonie Popes them-solues, and partly of others which were vntited to them. *Germany*, *Frisia*, *Holland*, *Westphalia*, *Flanders*, *Baduria*, *East-France*, *Bulgaria*, *Bohemia*, *Noruegia*, *Denmarke*, *Hungary*, *Polonia*, *Saxony*, *Dalmatia*, *Pomerania*, *Liuonia*, *Prussia*, and *Lituania*: and now lastly in our age both the East and West *Indies*. The same might easily be proued of all other Prouinces, which were converted before this time: for since, as we haue shewed, our religion is truly ancient, and that which was generally professed, throughout the world in the first five hundred yeares; it is also most certaine, that those which were converted in that space, received no other fayth but ours. And in particular that *England* imbraced our Religion, is manifest by *S. Bedes History*, and hath byn evidently conuinced by *D. Stapleton* in his *Fortresse of Faith*, by the Authour of the *Three Conuersions*, and by *M. Bre-reley* in the *Protestants Apology*. Moreouer this appeareth also very plainly: for that in the yeare 606. when Protestants commonly assigne the beginning of the Roman Churches defection, they cannot shew, that there was any change or alteration made in doctrine, or any interruption in succession, or any separation from the former Church. And for these two

later, there is not so much as any objection to be made: since that Pope *Bonifacius* the third, succeeded to Pope *Sabinianus* his predecessor, without the least contention or contradiction of any.

And for the other point of doctrine, there can nothing be objected, but the declaration, which *Phocas* made in his fauour, against *Cyriacus* Patriarch of *Constantinople*, that the Church of *Rome*, and not that of *Constantinople* was the first, chiefe, and head of all Churches: which, as we haue sufficiëtly proued before, was not any new doctrine, but that which had euer byn maintained in the whole Church; though the late Emperours had fauoured the Patriarches of *Constantinople*, which was the cause, that they preffred without any shew of probability to preffere the selues before the Bishops of *Rome*. And therfore no meruayle though Pope *Bonifacius*, who had gained this Emperours good will, in the time that he liued at *Constantinople*, before he was Pope, endeauored to withdraw him frō that vniust course; which he grauerted perhaps the more willingly, because at that time he was much offended with *Cyriacus* then Patriarch of *Constantinople*. Here then is no innovation at all; but only a continuance in a just and lawfull possession; and a deliuery from an usurped clayme, and violent oppression.

It were needless to treat of that other friuolous caſtill, which some make, concerning the conuerting of an Idolatrous Temple in *Rome* called *Pantheon* (because it was dedicated to all the false Gods in general) into a Christian Church, and to the honour of all Saints. For what is here to be misliked? Could there haue

haue byn a better mutation made, then that Idolatry should be vtterly destroyed, and chaunged into the worship and honour of God and his Saints? Were there not before this time, other Churches erected to the honour of Saints? as to *S. Peter*, & *S. Paul*, *S. Lawrence*, *S. Sebastian*, and others? Or could it be a greater inconuenience to honour all the Saints togeather, then euery one seuerally and by themselues? What should I mention that loude, and lewd lye of *Melancthon* who was not ashamed to write, that inuocation of Saints, was not vsed before *S. Gregory* the Great his time? Which notwithstanding is before this fact of *Bonifacius* the third, or rather the fourth. Did not *S. Leo* liue before *S. Gregory*, who notwithstanding exhorteth vs, to confirme our amity with the holy Angells, and Patriarches, to accompany our selues with the Prophets, Apostles, and Martyrs, to desire their riches, and with a good emulation to pretend their Suffrages? Did not *Theodoreetus* desire and be-
S. Leo ser.
S. de Epi-
phan.
seech to obteyne Gods assistance by the intercession of Saynts? *S. Fulgentius* also testifieth that our *B. Lady* helpeth all women that fly ynto her. *S. Cyrius* likewise affirmeth, that in his time, when they offred sacrifice, they made mention of those also, who were departed before them, first of the Patriarches, Prophets, Apostles, Martyrs, that God would at their request, receyue their prayers &c. *S. Victor Vticensis* S. Vict. prayeth thus in the time of perfecution: *Be present Vticens. I. o Angels of God, beseech o Patriarches, pray o holy Pro- 5. de perfec-
phets, be our intercessours o Apostles, chiefly thou o circafinē. VV and. blessed Peter: Why art thou silent for the sheep and lambs commended unto thee by our common Lord, with great*

caution and sollicitude? Thou o holy Paul the maister of many Nations know what the Wandalie Arians doe, and thy children being captiues, mourne and lament, and all *S. August. tract. 84. in Ioan. & Ser. 17. de verb. Apo- fiol. &c.* you Apostles mourne togeather for vs &c. *S. Augustine* expressly distinguished betwixt those which are departed, and are to be prayed for, and others that are to be prayed to.

S. Gregory Nyssene doth not onely pray to *S. Theodorus*, in his oration which he made in his praise, but also beseecheth him, that if there were need of more deprecation and aduocation then his owne, that he would call his fellow-martyrs togeather, and pray with them, yea, that he would admonish *S. Peter*, *Ruffin. l.2. bish. cap. 33.* stirre vp *S. Paul*, and *S. Iohn &c.* *Ruffinus* relateth how the Emperour *Theodosius* went to all the places of prayer, togeather with the Priests and people, lying prostrate in haircloth, before the shrines of the Martyrs and Apostles, and cravueng assistance for themselves by the faithfull intercession of Saints. *S. Chrysostome* sheweth also how the Princes of his time, imbraced the tombes and sepulchers of the Saintes, beseeching and praying them to make intercession for them. *S. Hierome* desired to be ayded by the prayers of *S. Paula*, not doubting, but that being present with God, she might more easily obtaine that, which she desired. *S. Gregory Nazianzen* writeth, that an holy Virgin, who was much solicited and tempted by the *S. Gregor. Naz. orat. in Cyprian.* Diuell, set on by a magician, desired the Virgin *Mary*, that she would help a virgin, who was in daunger; and after he sheweth, that the virgin ouercame, and the Diuell was ouercome (no doubt by the intercession of our *B. Lady.*) *S. Ambrose* writeth thus:

The

The Angells are to be intreated, who were giuen vs for our defence ; The Martyrs are to be prayed to, whose patronage we seeme to challenge by the pledge of their body ; They may beseech for our sinnes, who by their owne bloud ^{S. Ambr. l.} walsched away their owne sinnes, if they had any : for these are the Martyrs of God, our Patrones, the beholders of our life, and actions. Let vs not be ashamed to use them for intercessors of our weaknesse, because they knew the infirmity of the body, euuen when they ouercame. ^{S. Basil. orat. in 40. Mass.} S. Basil wisheth vs to haue recourse to the martyrs, whether we be in prosperity or aduersity. ^{S. Athan. S. Athan.} S. Athanafius prayeth himself most deuoutly to our B. Lady in these words : *Incline thy eare to our prayers, and forget not thy people.* And againe : *We cry to thee, remember vs* ^{Elisima Diipara.} most holy Virgin. And finally : *O Mistresse, and Lady, and Queene, and Mother of God pray for vs.* S. Hilary ^{S. Hilar. in Euseb. l. 13. propar. Eus. l. 7.} explicateth that the intercession of Angels is not necessary in respect of God, who is not ignorant of any thing, but in respect of our infirmity which needeth the ministery of their spirituall intercession, to pray and merit. Eusebius declareth how in his time Christians did these things dayly, honouring the sculldiars of true piety, as Gods friends, going also to their monuments and making vowes vnto them, as to holy men, by whose intercession to God they professed themselues not to be a little ayded.

Thus then we see the continuance of this doctrine, euuen from the Primitiue Church, as well as that other of the Popes authority ; and consequently the Protestants can haue no reason, to assigne the time of Bonifacius, for the comming of Antichrist, as many of them do in these respects. And these testimonyes

are so cleare, that the Protestants themselves do acknowledge this doctrine to haue bene taught by these Fathers ; yea and by *Origen*, *S. Cyprian*, and those of *secl. 3. subd.* that age also, as that forsaid learned Priest manifestly conuinceth by their owne testimonies : and therefore it is no meruaille, though they agree not in affigning the time of Antichrists comming, and of the defection or Apostasy of the Roman Church, which they so fondly, and yet obstinately maintaine : for all

*Prot. A-
pol. tract.
1. sect. 9.
subdiuis. 3.* are not of *M. Fulkes*, *M. Downhams*, and *M. Willets* mind, that Pope *Boniface* was the man ; but some, as *Sebastianus Francus* affirmeth Antichrist appearing to

haue byn presently after the Apostles time. Those

of *Transiluania*, which *M. Hooker* calleth the Reformed Church, thinke that it was about the yeare of

our Lord 200. *M. Napier* about 313. *Beza* and *VWhitaker* attribute this Antichristian spirit to Pope *Leo*,

about the yeare 440. *Bullinger* assigneth the yeare 763.

and calleth it the *fatall yeare*. *Iunius* nameth *Hildebrand*, who was Pope in the yeare 1074. *M. Fox* rather supposeth 130. to haue bene the yeare. *Melancthon*

at the first layd this imputation vpon Pope *Zozimus*, who liued in the yeare 420. but afterward seeing the

absurdity of this paradox did rather thinke the Turke to be Antichrist : with whom agreeeth *Bucer*. And fi-

nally *Hierome Zanchius*, and *Francis Lambertus* do

plainely acknowledge that Antichrist is yet to come.

And by this their diuersity of opinions it plainly ap-

peareth, that there is no certaine time of any such in-

nouation or change to be found, and consequently

that it is a meere fiction and *Chymera* to imagine that there hath bene any such.

And

And truly it is exceeding admirable and strange, how our common enemy could euer preuaile so farre with any, and bring them into such a pittifull blindnesse; as that they should not behold that, which they cannot choose but see. For what is more euident, then that so many nations, as haue bene conuerted to Christian religion, within these thousand yeares, do argue and testify the accomplishment of those prophesies, which I rehearsed in the beginning out of *S. Augustine*, and might alleadge many more both out of the old, and new Testament to the same purpose? How is it possible, that any man should be so much bewitched, as to conceyue, that Antichrist shoule labour so earnestly, and haue so good successe, in the publishing and propagation of Christ's most glorious name? Especially if we consider that neuer any Heretike, which yet are farre more hidden enemies to Christ, then Antichrist shall be, could euer preuaile in this kynd.

Now what shall I say of that other open blasphemy, by which they do in a manner accuse God of periury, since they cannot deny, but that he hath sworne, that the seed of our true *David* shoule remaine for euer? And this so absolutely, and without all exception, that he expressely declared, that their finnes shoule not be sufficient to remoue this mercy from them, howsoeuer he should thinke it conuenient to chasteise and visit their iniquityes, with other punishments. This his Pact, Couenant, and Testament he repeateth in diuers places, alway inculcating that it should be perpetuall and euerlasting; to which end he promiseth his owne and the holy ghosts assistance for euer

Psal. 89.

Hiram. 31.

Ezec. 37.

Matt. 28.

24992

Ioan. 14.
Matt. 16.

Esa. 53.

euer, to the worlds end ; assuring vs, that the gates of hell should not preuayle against his Church. Is not this then to be incredulous, to accuse God eyther of want of power, or will to performe his promises? Is it not to defraude Christ of his inheritance, and of the fruite and reward due to his bitter sufferings, passion, and death? *Si posuerit* (sayth the Prophet Eſay) *pro peccato animam suam, videbit semen longum*: If he shall lay downe his life for ſinne, he ſhall ſee a posterity, which ſhalbe long liued. What ſay theſe men? You haue heard how they abbreviate and cut of this conti- nuāce by ſo many hundredths of yeares, that at length they bring it in a manner to nothing at all. And what meruayle is it now, though the Fathers, and especially *S. Augustine* be ſo earnest in this poyn̄t, of the y- niuersality and perpetuity of the Catholike Church? I will recite ſome few places out of him only, which in my opinion are ſufficient eyther to conuert, or con- found all the Protestants in the world.

*S. Aug. de
Vni. Eccles
cap. 7.* Hauing in one place alledged ſome testimonies out of the Prophet *Eſay* to this effect, he concludeth in theſe words: What can be exacted to be ſpoken more manifestly? Behould how many, and how cleare te-

“ ſtimonies haue byn brought out of one Prophet; and
“ yet there is resistance and contradiction made, not to
“ any man, but to the ſpirit of God, and to the moſt e-
“ uident truth. And yet the glory of Christ is enuyed
“ by thoſe, who will boast of the name of Christians,
“ that theſe things, which haue byn ſo long before fore-
“ told of him, may not be believed to be fulfilled; wher-
“ as now they are not foretold, but are ſhewed, ſeen, and poſſeſſed &c. In another place he writeth thus: Be-
cause

cause the Church was not to be any small time in,,
 this world , but shee shalbe here vnto the end of the ^{in psal. 60.} world , therfore *Dauid* sayd in this place, *I wilbe an in-^{..} habitant in thy tabernacle for ever* . The Church shall^{..}
 not be ouercome , shee shall not be rooted out , nor^{..}
 yield to any temptations whatsoeuer , vntill the end^{..}
 of this world commeth , and that eternall habitation^{..}
 doth receaue vs, from this temporall &c. *And a little^{..} after*. How should shee gather all the children , vn-^{..}
 leesse she were here a long time ? vnlesse she cōtinued^{..}
 vntill the end ? Do not enuy those which are to come^{..}
 after , cut not downe the bridge of mercy , because^{..}
 thou art already passed ouer : *And yet more earnestly* :^{..}
 Those curse Christ , who say that the Church is peri-^{..}
 shed out of the whole world , & remayneth only in *A-^{in psal. 85.} frica* (as now the Protestants affirme of Europe , or rather^{..}
 of the lesser part of it .) If thou shouldest tell him , thou^{..}
 shalt loose thy village , perhaps he would not hold his^{..}
 hand from striking thee , and yet he sayth , that Christ^{..}
 hath lost his inheritance , redeemed with his bloud.^{..}
And a little after (for I should be too long , if I al-^{..}
 leged all:) Wert thou borne to this end ? dost thou^{..}
 therfore call thy selfe a Christian to enuy the glory^{..}
 of Christ , whose signe thou sayest that thou bearest^{..}
 in thy forehead , but hast lost it out of thy hart ? &c. In
 another place against them who affirme that these
 prophesies of the Churches vniuersality are already
 fulfilled , but that the Church which was of all nati-<sup>in psal.
 ones , is not now , is perished ; he inueigheth in this
 manner : This they say , who are not in her . O in-^{..}
 pudent speach ! Is not shee , because thou art not in^{..}
 her ? Take heed least thou for this cause be not^{..}</sup>

“ for shee shalbe although thou bee not . The spirit of
“ God forefaw this abhominable, and detestable speach,
“ full of presumption and falsehood , vpholden with no
“ truth , illuminated with no wisedome , seasoned with
“ no salt: but vaine , temerarious , headlong , perni-
“ cious &c. And after other such vehement speaches,
hauing also alledged Christs promise of being with
his Church , vnto the end of the world , finally he
concludeth thus : Let Christ himselfe be asked , to
“ whom it is sayd : *Show me the smalnesse of my dayes.*
“ And this Ghospele (sayth he) shalbe preached in the
“ whole world , for a testimony to all nations , and
“ then the end shall come. What is that, which thou didst
“ say , This indeed was , but is perished ? Hearre my Lord
“ declaring the smalnesse of my daies ? *This ghospele* (sayth
“ he) shalbe preached ; *Where ? In all the world . To*
“ *whome ? For a testimony to all nations . And what*
“ *afterward ? And then the end shall come . Doest thou*
“ *not see , that there are nations as yet , in which the*
“ *Ghospele is not preached hitherto ? Since therfore it*
“ *is necessary , that our Lords speach should be fulfil-*
“ *led , Thou shalt declare the smallnesse of my dayes ,*
“ *to the Church , that this ghospele may be preached*
“ *in all Nations , and then the end shall come . What is*
“ *that which thou sayest , that the Church is already pe-*
“ *rished out of all nations ? wheras the ghospele is prea-*
“ *ched to this end , that shee may be in al Nations : wher-*
“ *fore the Church is in all nations vntill the end of the*
“ *world ; and this is the smalnesse of her dayes , because*
“ *all that is ended is small , that passage may be made*
“ *to eternity from this smalnesse of dayes . And after-*
“ *wards in the same place , he calleth them which vse*
“ *these*

these speaches, full of words, naughty praters, calumniators, whisperers, detractours. By all which we may see, how great a blasphemy S. Augustine esteemed this doctrine, which made him to be so vehement, contrary to his custome. Let vs conclude then with this, that when the Protestats, or any other can be able to shew any other vniuersall, and perpetuall Church besides ours, which hath cōuerted all natiōs to Christ, and so continueth still in conuerting those, which remaine in Paganisme and Infidelity, they may make a question whether our Church be the true Catholike Church or no: but because of this there can be no question made, it is also out of all question, that there is no other true Catholike Christiā Church but ours.

C H A P. I I I I .

That the Protestants religion is neyther ancient, nor Catholike, but a new, and a particular Sect.

I Could willingly haue absteyned from this discourse, my purpose being only to defend our selues, and not to impugne others: but because we are not only blamed for imbracing our owne Religion; but chiefly because we refuse to communicate or participate with Protestants in theirs; I cannot see how we can giue a sufficient reason of this our refusall, vnlesse we shew, that we haue sufficiēt ground for the one, as well as for the other: which in any reasonable mans iudgment, we shall abōudantly performe; by shewing that the Protestants Cōgregation is new, and consequently hath forsaken the ancient fayth: & likewise that it is a particular Sect, which is gone out,

and departed from the communion of the Catholike Church, as all must of necessity doe, which shall v-nite or ioyne themselues vnto them in this their separation and diuision. Wherfore to begin with their nouelty, we shew them manifestly that their first beginning hath byn within these last hundredth yeares: for *Luther*, who was to that time a Catholike Priest, and a Friar of S. *Augustines* Order, began this schisme and feft in the yeare of our Lord 1517. in the Countrey of *Saxony* in *Germany*, teaching many poynts of doctrine vnheard of, in the Christian world before; for which he was impugned and condemned by the Catholike Vniuersities, Doctours, and Pastours; as also by the chiefe Pastour of that time, Pope *Leo* the tenth, and finally by the Oecumenicall and Generall Councell of *Trent*. So that in all things his beginnings and proceedings were like to those of all other Heretikes, as might easily be deduced, if it were so necessary. And the very same, which I haue sayd of *Luther*, is to be vnderstood of *Zuinglius*, *Caluin*, and the rest, which haue followed since, with this only difference, that these were not only contradicted by

*Apud Ti-
motheum
Kerchner.* Catholikes, but also by *Luther* himself: and so likewise all other which came after, by those which went in *thesaur.* before. And this is so manifest, that *Luther* confesseth *& Luth.* of himself that he fell into these troubles by chaunce, *collog. mē-* and not with his will: insomuch that he wished often *Sal. fol. 158.* afterward, that he had neuer begun this businesse; and had vndoubtedly desisted from it againe, had he

Fox AEI. not byn hindred by his owne excessiue pride: for so *mō. p. 404.* M. *Fox* testifieth of him, that he promised *Cardinall Caetan* to keep silence; prouided alway, that his aduersaries

versaries would do the same: and *M. Cowper* reporteth further, that by his letter he submitted himselfe to the *Pope*, so that he might not be compelled to recant: and he began not to defend his doings, by setting forth booke, till the Popes Excommunication came forth against him, at which time notwithstanding he continued his saying Mass, till at length he yielded to the Diuell, who came and disputed with him to that effect, as himself reporteth. Neyther had he any to assist him, or ioyne with him in these beginnings, but such as forsooke Catholike Religion as he had done, and that vpon his perswasion, or example: insomuch that he sayth of himself, that he alone vnderooke this great cause. And some of his followers are so vehement in this, that they affirme it impudency to say, that many learned men in *Germany* before *Luther*, did hold the doctrine of the Ghespell; & that it is ridiculous to thinke, that in the time before *Luther*, any had the purity of doctrine; and that *Luther* should receave it from them, and not they from *Luther*.

And surely it were very strange, that neither Catholike nor Protestant authour of those times should make any the least mention of them, if there had byn any such. Wherfore as it were a great temerity and rashnesse in them to affirme, that there were any such, without any proofe or testimony: so were it no lesse folly or rather madnesse in vs to belieue them in a matter of this importance, especially it being their owne case, and their credit being engaged therin: & if we once give them this scope, they, or any other may affirme whatsoeuer they please, without feare of

denyall or contradiction. True it is, that at *Luthers* comming there were (as I sayd before) some *Husites* in *Bohemia*, & *Husse* himself liued about 100. yeares before, whom *M. Fox* doubteth not to register among the Sanits of his Ghospell; wheras notwithstanding he knew well inough, that he differed from Catholikes but in very few points, and from Protestants in very many: in so much that *M. Fox* himself affirmeth, that in a manner he committed nothing, for which he is not togeather with the Roman Sea to be condéned, or with it to be absolued. For his chief and almost only difference from Catholikes was, concerning the necessity of the communion to be giuen to the people vnder both kinds (which notwithstanding many Protestants accompt only a matter of indifferency) & in that other seditious doctrine of *Wickliffe*, who affirmed, that there is no ciuill Lord, no Prelate, no Bishop, whilst he is in mortall sinne, as *Osiander* relateth it, saying, that this proposition cannot be allowed, and that *John Husse* in this behalfe, shewed some humane frailty, and the *Bohemians* his disciples added little more to their maisters doctrine, as *M. Fox* himself also reporteth, though he thought good likewise to honour them, by naming their insurrection and rebellion, though very barbarous, *the Ghospells increase*; being indeed such as *Osiander* is of opinion, that *Husse* himselfe, if he had byn aliue, would not haue approued it. This and more is at large set downe by *M. Fox* in his *pol. tract.* *Brereley*, who also quoteth the places for all, to whom *2. cap. 2.* I remit my Reader.

sect. 5.

And the like discourse maketh the same Reuerend Priest in the section going before, of *Wickliffe*, shew-

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ing, that he also held very many Catholike opinions, and withall diuers strange and absurd heresies, which the Protestants themselues will not admit: as that a Bishop or Priest in deadly sinne, doth not order, consecrate, nor baptize: and that Ecclesiasticall Ministers should not haue any temporall possessions, or property in any thing, but should begge. He condemned also lawfull oathes, and taught that all things canie to passe by absolute necessity. Finally, that there is no citiill Magistrate, whilst he is in mortall sinne: & that the people may at their pleasure, correct Princes, when they do offend. And this doctrine his fauou-
ers openly practised, as the same Authour particular-
ly declareth: and *Wickliffe* himselfe vsed such iugling
about the profession of his fayth, that it seemeth ma-
nifest, that he thought it lawfull to dissemble and e-
quiuocate in that also: which neyther *M. Morton*, nor
any other hath euer byn able to proue in any Catho-
like, as neyther the rebellious doctrine, which this
man holdeth so that in my mind, the Protestants haue
little reason to thanke *M. James* for his paines taken
(though in vayne) to make *Wickliffe* an absolute Pro-
testant, vnlesse he could first cleare himselfe of these
detestable and seditious positions, which he will ne-
uer be able to do.

✓ James

The like difference might easily be shewed, betwixt
the Protestants doctrine, and that of the *Waldenses* &c
some other, which they name as their predcessours
in religion: but this hath byn so abundantly and ex-
actly performed by the same Authour, as also by that
other of the Three Conuerions, in the beginning of
his Examination of *Foxes Calendar-Saynts*, as it were
but

but lost labour to repeat them here. Wherfore at this time I will refrayne frō further discourse in this matter, only noting two or three points common to all those, which maintained any doctrine against the Catholike Church. As first that the beginning of euery one may be assigned, that is, when they departed frō vs, and began to teach against the receyued and professed fayth of the whole Christian world: so that they can by no meanes make any continuance of the Protestants doctrine, though they had agreed with them in all points; and much lesse now, that they disagreed from them, and among themselues in very many; and held many more Catholike doctrines without comparison, then of any other sect whatsoeuer besides their owne.

What should I mention here their want of lawfull vocation, & succession one to another, or (which in all ages hath byn esteemed of greatest consequence) vnitv with any other Apostolicall Church: neyther of which can possibly be attributed vnto them, and yet is so necessarily required in all true teachers, as the only defect therof is sufficient to conuince any whatsoeuer of schisme and heresie: which was the

S. Iren. l. 3. c. 2.
S. Epiph. bar. 27.
Euseb. in hist. & chronic.
Optat. Mel. l. 1. con.
Parmin. S. Aug.

cause, why the ancient Fathers were so carefull to shew their communion with the Roman Church, & the perpetuall & not interrupted successiō of Bishops therin from the Apostles dayes to theirs. So *S. Irenaeus* though he liued in *France*, and was Bishop of *Lyons*, *S. Epiphanius* who was Bishop of *Salamina in Cyprus*, *Eusebius of Caſarea in Palestine*, *Optatus*, and *S. Augustine* who were Bishops in *Africa*, did all concurre in this, that for the conuincing of heretikes, in this poynt

poynt, and to shew that they were not defective ther-
in, it was more necessary, to demonstrate the per-
tuall succession of the Bishops of *Rome*, then of their
owne, or any other particular Seas: and accordingly
they did recount what Bishops, and how many there
had byn in that Sea vntill their time: and yet the
heretikes of their time, did accuse those Bishops of erro-
neous doctrine, as the Protestants do now, yea the
Donatists did openly impugne them.

epist. 165. et
in psal. cōt.
Donat. &
l. cont. Ep.
Fand. c. 4.

Finally to conclude this discourse, all those, whom
the Protestants name for members of their Church,
were eyther knowne Catholikes; or els had their par-
ticuler errors noted and condemned by the same au-
thority, and in the same forme, that all old heresies
were rejected & exploded. In which notwithstanding
the Protestants must perforce ioyne with them, if
they will acknowledge them for their brethren, and
consequently they must also vndergoe all those cen-
sures, which haue byn heretofore most iustly inflicted
vpon them. As for example in the 7. generall Coucell,
not only the vse and adoration of Images is establi- *Act. 5. 10.*
shed, but also that other heresie is rejected, which ma- *3. in fine.*
keth the Blessed Sacrament of the Aultar to be but an
Image of Christ. *S. Damascen* maketh mention of
certayne heretikes called *Lampetians*, who held that *S. Damascen*
Monasteries ought to be free, that is, without perpe- *lib. de cent.*
tuall vowes. The *Pelagians* did teach, that the childe
of the faythfull had no originall sinne, and that every *S. Aug. l.*
sinne though neuer so little depriued vs of true iustice: *6. cont. In-*
Vigilantius agreed in many things with Protestants, *2. cōt. Pe-*
as that the reliques of Saints are not to be reuerenced, *lag. & lib.*
and that the prayers of the departed are not heard for *cent. Vigil-*
lant.

others: that Church-men should haue wiues: and finally that it is not expedient to forsake all, giuing it to the poore, and so to retire our selues to religion.

S. Hier. l. 1. & 2. cont. Iouinianus thought that a man that had once fayth & grace by baptisme could not sinne: that fasting was not meritorious: that marriage was equall to virginity.

S. Epiphā. hæref. 75. The *Arians* denied that it was lawfull to pray, or offer sacrifice for the dead; and that priesthood was

S. Aug. c. 33. & 82. equall to the dignity of Bishops: and finally they did

especially feast vpon fridayes, in the Lent, and the holy weeke: and if they fasted at all, it was rather vpon a Sonday, then at any other time.

I might thus go forward, & shew how Protestants agree in many points with the *Arians*, *Donatists*, *Manichees*, *Nouatians*, *Messalianes*, *Pepurians*, *Origenists*, *Florinians*, and *Eunomians*, as *Cardinall Bellarmine* and others haue done, but I shoulde weary both my selfe and my Reader. Neither is it very necessary in this place, where we only go about to proue that the Protestants religion is a new sect: for though

Morton in his treatise of the king dome of Israel, & the church in Christ, professeth the substance of Christian Religion (which is faith in Iesu Christ, the sonne of God the church, and Sauiour of the world) that there is a true Church;

Philippus de Mornay tract. de Eccl. cap. 2. edit. anno 3579. notwithstanding any corruption whatsoeuer: and vpon this ground are content to admit the very *Arians* themselves; yet this is commonly denied and confuted even by Protestants; and is most evidently false, and very foolish.

For first, haue we not the practise of the primitive Church it selfe, which forbade all communication with all heretikes of that time? Doth not *S. John* and *S. Paul*, as I shewed before, plainly declare, that they went out of the Church, when they began to teach any heresie? Of which *S. Paul* giueth a plaine reason, when he affirmeth, that they had made shipwracke of their faith, without which it is impossible to belong to the Church of Christ. And therfore he willeth vs to auoid heretikes, as being condemned by *Tit. 3. 10.* their owne iudgment, because they are not cast out of the Church by excommunication, but they go out ~~themselves~~ by heresy. And with this agree all the Fathers, in whom nothing is more common, then to distinguish betwixt heretikes, and those which are in the Church, and to treat of reducing heretikes to the Catholike Church againe. In so much that *S. Hierome* *S. Hier. di-* calleth their Congregations the Synagogue of Anti-*al. cōt. Lu-* christ: yea they do not only exclude heretikes, but *cifer.* Schismatikes also: for so sayth *S. Irenaeus*, that all *S. Iren. l. 4.* such are *extra veritatem, id est, extra Ecclesiam*, out of *cap. 62.* the truth, and Church. And *S. Cyprian* expressly, *S. Cypr. lib. 4. ep. 9.* that those which are not with the Bishops, are not in the Church. Likewise *S. Hierome*, that schismatikes *S. Hier. in* separate the multitude which they deceiue, from the *cap. 1. An-* Church of God, although not with such cruelty, as *mos.* heretikes do. And *S. Augustine* sheweth that here- *S. Aug. l.* tikes hate God, by violating the fayth, which hath *de fide &* him for obiect, and the schismatikes do against the *symb. c. 10.* loue of their neighbour, by making diuisions; and consequently neither of them perteine to the Catholike Church which loueth both God, and her neighbours.

Wherfore this refuge, which some Protestants make to old heretikes, is so farre from excusing them from nouelty, or vnititing them to any true Church, that it maketh them in faire worse case, as being separated not only once, but as often as all these old heretikes, whose communion they hold, and whose heresies they defend, haue byn: and therfore though they inuented no new heresie of their owne, nor made any new separation, yet were they farre from being in the Church, and much more now, that they inuent & adde somthing also to the former. For as *S. Paul* sayth,

Ioan. 10. there is but one Lord, and one fayth; for which cause *Rom. 12.* especyally the Church is also called one body, one *Cantic. 6.* spouse, one sheepfold, and one Church: neyther could *Symb. Con-* she be rightly named the pillar and firmament of *stassinop.* truth, if she could fall into errour or heresy: yea Christ should not only breake his promise, of giuing her his spirit of truth, to teach her all truth, but withall might feeme to be chargeable with these errours, since that she is vnder him, as her Head and Spouse, who consequently will not permit her to fall into any errours which concerne fayth, with which God cannot be truly or duely worshipped. For which cause he hath also charged vs to heare the Church, vnder payne of being accounted Publicans and Pagans, which surely he would neuer do, if her decrees might be either false, or vncertainte.

Finally the least sanctity which can be giuen to the Church, is this of being free from errours in fayth: and yet we see the Apostles then selues call her so in their Creed; for which cause also, and as it were to exclude the euasion of Protestants, who runne to the

Scrip-

Scriptures from the Church, *S. Augustine* writeth in this manner: The truth of the Scriptures is held by vs, *Lib. 1. cōr.* when we do that, which hath pleased the whole *Crescon. c.* Church, which the authority of the Scriptures themselves doth commend; that because the holy Scripture cannot deceiue vs. Whosoever feareth to be deceived with the obscurity of this questio, may aske counsaile of the Church, which the Scripture demonstrateth without any ambiguity. And in anotherplace he saith, *De veritate* that Religiō is to be sought for, with them alone, who *lig. cap. 5.* are called Christians, Catholikes, or Orthodoxall, that is, the keepers of integrity, and the followers of that which is right; which they haue alway performed *S. Hier. 4.* so diligently and religiously, that, as *S. Hierome* testifieth, for one or two words, which are contrary to faith, *pol. 1. cont.* many heresies haue bene cast out of the Church; and the same is obserued and recorded by those two great *Ruffin.* lights and worthy Champions of the Greeke Church. *S. Greg.* *Naz. tract.* *de fide.* *S. Bas. apud* *Theod 1. 4.* *bis. 1. 7.* *S. Gregory Nazianzen*, and *S. Basil the Great.*

Wherfore let vs conclude this discourse of old and new heresies, with those words of *S. Augustine*, *S. Aug. 4.* wherwith he endeth his booke, which he wrote concerning heresies; who having in it recounted 88. he *baref. ad.* *Quod-vuln.* *Deum in* refies which had impugned Gods Church vntill his *fine.* dayes; he finally writeth thus *Wherfore every Christian Catholike must not believe these things: but not every one, who believeth not these, ought consequently to thinke or name himselfe a Christian Catholike; for there may be, or arise other heresies also which are not mentioned in this our worke, of which whosoever shall hold any one shall not be a Christian Catholike.* By this then that hath byn sayd hitherto, it appeareth plainly, that the Protestants

cannot challenge to themselues any antiquity , by naming or designing any which haue liued before *Luther* s time , that did agree with them in all points of fayth , but that the more they striue to cleare themselues of nouelty , the more they intangle themselues in manifold schismes & heresies; the least of all which were sufficient to exclude them from all true fayth & Religion . And this is so euident to many of them , that they think it better to retire to that refuge of their Churches being inuisible for these many ages ; which notwithstanding is indeed more absurd , then the former : since that , as I haue shewed before , it is so euidently conuincid , that the true Church of Christ should continue and increase , throughout the whole world , euen vntill the seconde comming of our Sauour to iudgment: which cannot be vnderstood of any inuisible Congregation ; that is , such a one as should not appeare , or be knowne by men , but only to God alone . For it cannot be denied , but that outward profession of fayth is absolutely necessary to saluation , as well as inward beliefe and fayth it selfe . For so *S. Paul* expreſſieth : *With our hart we believe to iuſtice , and with our mouth we make confeſſion of our fayth to ſaluation* : according to which the Prophet *Dauid* alſo witnesseth of himſelfe , that becauſe he beſtied , he alſo ſpake , and made confeſſion of his fayth : and conſequently there muſt needs be ſome notice taken of this confeſſion , eyther by enemis which impugne it , or by friends which approue and imbrace it .

And this we ſee ſufficiently confirmed by the expeſience of all ſects or Religions whatſoever good or bad .

Rom. 10.

Pſal. 115.

11. 6.

bad: For in the Primitiue Church, euен in the Apostles time, which is admitted by all to haue byn the true Church of God, those which ioyned theselues to the Apostles, and imbraced Christian Religion were most manifest, and eminent: and so hath that Church which commeth from them by continual and ordinary succession of lawfull Parlours euer since. And the like might easily be deduced of all heresies which haue risen among Christians, euery one of which for the time they endured, were visible and knowne, yea euен those, who thought it lawfull to sweare and forswear rather then to vtter or bewray their secrets. Of which sort sayth *S. Augustine* were the *Priscillianists* in Spayne, whose doctrine that was: *Iura, periura, secretum prodere noli*. Neyther can it be imagined how we should either keep the communio of the true Church, or eschue those which are false, vnlesse they be both visible: or how can any teach or defend their doctrine, but by preaching & instructing others, either by word of mouth, or writing? Which if they do, there cannot choose, but some notice must be taken of them; especially, when, according as hath byn declared in part, and might be further proued, Infidels and Gentils are to be conuerted to the true Church, which certainly is no hidden action. I might alleage many testimonies out of the Scriptures and Fathers for the confirmation of this truth, but I think it not necessary, and therfore I will only conclude with *S. Augustine*, say-
S. August. epist. 170.
That it is an easie matter to behold and see a citie placed upon a mountayne, of which our Lord sayth in the Ghoſpell, that it cannot be hidden. And a little after having explicated that this is to be vnderstood of the Catho-

Cath. Church, he further addeth: *It is not lawfull for any to be ignorant of this Church, & therfore according to the word of our Lord Iesus Christ she cannot be hidden.*

Hitherto I haue briefly shewed, that the sect of the Protestants is new, as also their doctrine, so farre as it is different frō ours, or at least agreeth not with that of some former Heretikes, which notwithstanding is absolutely in it selfe new also, because it was inuented after the doctrine of the Catholike Church was establisched, though perhaps in different times; and so one Hereticall opinion may be elder then another: but one and the same Catholike faith, is more ancient then any of them all. Now therfore I am briefly to declare that the Name of Catholikes agreeth not to Protestants, but that they haue some other new and particuler names takē either from their first Authour; or els from some doctrine taught by them, or some such other circumstance, in such sort, that if they should not be called by these particuler names, they could not be sufficiently distinguished.

First then concerning the Name of Catholikes, I haue already proued, that euē by their owne confession it belongeth to vs, and not to them; who contrariwise cōmonly call themselues Protestants: which Name they tooke in the yeare of our Lord 1529. because they protested against a Decree made by *Ferdinand* King of the *Romans*, that the Masse should be re-
Hist. Belg. lib. 1. See Sleyd. 1. 6. Of. in Epit. cent. 16. teyned, and not abrogated, before the next Coun-
 cell, which was then expected. So writheth *Ludouicus Guicciardinus*: or as others rather thinke because they likewise protested against another Imperiall Decree made at *Spyre*, that nothing should be innouated vntill

till the Councell following. Where we have the time and the occasion of this denomination, which do, plainly shew that this sect did then separate themselues, by these their protestations, from the Emperour, the King of *Romans*, and all other who joined with them against innovations in matters belonging to faith. They are also commonly called, *Lutherans*, *Calvinists*, *Sacramentaries*, *Confessionists*, *Zuinglians* &c. all which do shew either the Authour of their particular sect, or els the new opinion and doctrine, which they haue ^{In Repet.} brought in, and maintaine. And though they vse not ^{Coff. A.} these names so willingly, as that other of Protestants, ^{long ab.} yet sometimes they apply them to themselues, as that ^{gift. now} of *Lutherans* is assumed by the *Lutherans* themselues. And when they will distinguish themselues one from another, they are inforced to vse these other. For that, as they are all sufficiently distinguished from the Catholikes, by their new name of Protestants: so amog^{Se Prot. A.} themselues they cannot expresse their owne differen^{pol. tract.} ces, but by vsing these other titles and denominati^{1. feit. 9.} ons. And this they not only practice, but also ac^{subd. 6. &} knowledge to be necessary: and that in great part this ^{tract. 2. c. 1.} diuersity of names proceeded from themselues, and ^{feit. 5.} their owne inuention. And though it did not, but were imposed vpon them by vs; yet were it sufficient, that they are commonly knowne to all by those names, and cannot well be exprest or distinguished but by them: as *S. Augustine* affirmeth of all Heretikes in generall; many of which seemed as vnwilling to be called by such particular names, as the Protestants are now: & yet were rightly vrged & discouered by these particular denominations.

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And heere it appeareth how impertinent that ordinary obiection is, wherwith some Protestants endeauour to excuse themselues; because among Catholikes diuers orders of Religion, haue for distinction sake, diuers particular names in like manner, which signify their beginning, either by their Author, or some other circumstance peculiar to their institute & maner of life: For who feeth not that all this is only concerning their course of life, without any innouation in matters of faith. And so we willingly confess, that these denominations of Religious orders, do plainly demonstrateth, that they began in diuers times, and were not all from the beginning, as we euidently conuince the same of all Heretikes: the difference is, that it is not any way vnlawfull, but rather very laudable to seeke out new wayes of obteyning to perfection, by imbracing the Euangelicall Counsailes; wheras it is in no sort commendable, but altogether damnable, to innouate any poynt or fillable in things appertayning to fayth.

Now then lastly to conclude, it is also most manifest, that the Protestats Congregations are in no sort vniuersall, but merely particuler: for it is impossible to conceyue, how they can make any clayme to, or challéged this vniuersality, since that euē by their own confession they haue forsaken the vniuity of the whole Christian world, as it stood affected in Religion, whē Luther first appeared, who separated himselfe, and made a part, and began a new sect: with whom the rest which imbraced his doctrine, haue since confor-
med themselues, all of them leauing the whole body of Christianity, and adhering to this dead and rotten member

member, which was deuided from it. Neyther can he or they, as hath byn shewed, mainteyne this their going out of the vniuersall Church, by any predecessours which went before, since that we haue already demonstrated that they had none such, which euer agreed with them fully and wholly in all poynts of fayth: & those which they esteeme as brethren, because they impugned Catholike Religion, as they do now, and agreed with them perhaps in some few points, though those in which they disagreed were many more: all these, I say, were particular sefts likewise, continuing but for a short space, extending themselues but to very narrow bounds, hauing also gone out and forsa-ken the knowne Catholike and vniuersall Church of their times.

Neyther is the increase, which Protestants haue had since *Luthers* time so great, that they can any way boast, as though their Church were now become vniuersall: for as he began in these North-parts, so there they haue continued euer since. *Italy* and *Spayne* re-
"7. 6. 200
 maine free from this infection, as likewise all *Greece*,
Asia, & *Africa*, and finally both the *Inaues*, and all the new found land, which notwithstanding had bin the fittest haruest for them to haue employed their labours in, if they had bin true Apostles, and Euan-gelists indeed, as they falsly presumed to name them-selues. But their errand was not, as *Tertullian* well noted, to conuert Pagans, but to peruerit Christians: by which they shew theselues to be that Partridge wher- *Terem. 7.*
 of the Prophet *Jeremy* speaketh, as *S. Augustine* expoū- *S. Aug. 1.*
 deth him, which gathereth those togeather, which ^{13. cont.} *Faust. cap.*
 he hath not hatched; that is to say, Christians, which ^{12.}

they seduce chiefly with the name of Christ, finding them already borne to Christ by his Ghosspell.

And by this it appeareth, that though all those Provinces, which haue since *Luthers* coming, bin separated in Religion from vs, were vnted and conioyned among themselues; yet they were farre from making an vniuersall Church: and the most that they could assume to themselues, were these Northerne parts, as the *Donatists* did in *S. Augustines* time, the South parts; alledging for themselues that place of the Canticles, *Vbi pascis, ubi cubas in meridie*: to whom *S. Augustine* replied, that others might with much better presumption, alledge that other place out of the Psalmes, *Mons Syon latera Aquilonis, ciuitas Regis magni*: by which Protestants may be thus farre encouraged, that they haue more scripture for themselues, then the *Donatists* had: but neither of them can excuse themselues from that most true censure of the same Saint, that, in parte litigant, ut totum perdant, they contend so in a part, that they loose the whole.

But yet this appeareth much more plainly of the Protestants, if we consider into how many different sects they are, as it were, subdivided among themselues. For in these Northerne Countreys, which they possesse, there be *Anabaptists*, *Lutherans*, *Zuinglians*, & *Caluinists*. And yet againe among the *Lutherans* some be *rigide*, and some be *soft Lutherans*; neither do all the *rigide* agree among themselues, euen in the matters of chiefest moment, and which pertaine to the foundation of fayth, to vse their owne words. Neyther is the dissention among the *Caluinists* any lesse, who are deuided into *Libertines*, *English Protestants*,

*S. Aug.
ep. 48.*

Puri-

Puritans, Brownists, and Familiists, to omit the *Trinitarians*, and new *Samosatenes*, from which all the other sorts do more openly disclayme. And also to passe ouer in silence that there be many other petty diuisions, neyther so well knowne, nor so famous: & we see by experience in our owne Countrey, which is very likely to be so in others also, that scarce any man is able to giue any certayne rule of his fayth, of which if they be demaundered, they will sticke neyther to *Luther*, nor *Caluin*, nor any of the rest, but will fly vnto the Scripture, as they themselues vnderstand it, which is in effect to verify that prouerbe even in this matter of fayth, that there be not more men, then minds, and variety of opinions: which as in it selfe, it is a most lamentable case, so it manifestly conuinceth, that Protestantisme is more neere to be no Religion at all, then to haue any shew or probability of being the Catholike and vniuersall Church.

This was excellently obserued by *S. Augustine*: All *S. Aug. 4.*
Heretikes(sayth he) are not ouer the face of the whole *de Pastor.*
 earth, and yet Heretikes are through the whole face *cap. 8. 9.*
 of the earth: some heere, others there, yet they are no "
 where wanting; they know not themselues. There "
 is one sect in *Afrike*, another Heresie in the *East*, another "
 in *Egipt*, another in *Mesopotamia*, for example "
 fake, they are diuers in diuers places; but one mother "
 Pride brought them all forth, as our one mother the "
 Catholike Church, brought forth all faythfull Chris- "
 tians, spread ouer the whole world &c. *And a little* "
after. The part of *Donatus* is in *Afrike*, the *Eunomians* "
 are not in *Afrike*, but the Catholike Church is heere "
 with the part of *Donatus*. The *Eunomians* are in the "

„ *East*, but there is not the part of *Donatus*, but the Ca-
„ tholike Church is there with the *Eunomians*. She is as
„ it were a vine, spread euery where by increasing;
„ they are as it were vnprofitable branches, cut of with
„ the husbandmans hooke, by the desert of their steri-
„ lity, that the vine might be pruned, not cut vp. Wher-
„ fore those branches remayned there where they were
„ cut of; but the vine increasing through all places, both
„ acknowledgeth for hers those branches which re-
„ maine in her, and neere vnto her those which were
„ cut of frō her. Thus *S. Augustine*: who in these words
hath so plainly explicated the present state of our mo-
derne Heresies, that it is only needfull to change, and
alter the names of Prouinces and Persons, that his
whole speach may be applyed to, & verified of them.

Now then, what can they answer for thēselues? What excuse will they find? Dare they perchance pre-
sume so farre, as to perswade themselues and others, that their sect for the time to come will possesse the
whole world? Surely, though they should be so im-
pudent, yet I cannot see how any can possibly be so
foolish, as to giue consent vnto them; and much lesse
to build his faith, and aduenture his soule, vpon so
flender a foundation, and vnprobable surmisse. When
he seeth this performed, then he may perhaps begin
to stagger: but in the meane time, hath he not great
and euident reason, to remaine in, or returne to that
Church, which hath so manifestly euer byn, and con-
tinueth still vniuersall? Is it now time to begin to take
possession of the whole world? Are not both it, and
the Church by the consent of all, in their declining,
or rather decrepit age? Do we not continually expect
the

the consummation and end? What blindnesse or rather madnesse is this, to seeke these miserable and desperate shifts in a matter of this importance? *S. Augustine* hauing made the like obiection in the behalfe of the *Donatists*, answereith it thus: I thinke they will *S. Aug. 1. de Unit. Eccl. c. 17.* laugh themselues, when they heare this; and yet vn-lesse they do say this, which they are ashamed to say, they haue nothing at all to say. But what is this to vs? We enuy none: let them reade vs this out of the holy Scriptures, & we belieue. Let them, I say, reade vs this out of the Canon of the diuine Bookes, that so many *Cytties*, which vntill this day haue held the baptisme, configned vnto them by the Apostles, haue perished from the faith of Christ, by reason of the crimes of those of *Africa*, which were vnkowne to them; and that they are to be baptized againe by the part of *Donatus*, and that the Ghospell is to be preached from thence, to the rest of the Nations, which haue not heard it. Let them read this vnto vs: Why do they delay? Why do they shift vs of? Why do they hinder the saluation of the Nations? Let them read this, and to-geather with the reading, let them send new Apostles to rebaptize so many Nations, and to baptize the residue. Thus doth *S. Augustine* confute all the shifts that Protestants can devise, they being no other, then the very same, which the *Donatists* and other Heretikes haue vsed heretofore.

Neyther doth that, which *S. Augustine* writeth of rebaptizing, any thing help the Protestants cause, who if they did teach *consequenter*, should also hold rebaptization to be necessary; since that they affirme, that none but the true Pastours can effectually, and with

with validity baptize ; and consequently they must either deny the baptisme of Catholikes to be of force, or els they must admit their Pastours for lawfull ; which cannot stand , vnlesse they also graunt their Church to be true . But to omit this , now it is sufficient , that we haue no reason in *S. Augustines* judgment to belieue , that any new sect will become Catholike and vniuersall , vnlesse they can proue this euent out of Scripture : and vntill we see , that they send new Apostles to conuert the whole world , which becaule we shall neuer see , therfore we must euer be assured , that they are a particular sect , and no vniuersall Church . And with this I will conclude , this whole matter ; for I will not now enlarge my selfe to shew , that it is very probable , euен by their owne judgment , that this sect of Protestants cannot endure long . All new and particular Congregations are , as

S. Aug. in psal. 57. &c. l. 13. cont. Faust. c. 12. *S. Augustine* noteth , like brookes or founts , whose water leemeth plentifull , and maketh a great noyse for the time , but they soone cease running , and cannot continue long : according to which the Prophet *Jeremy* affirmeth of the partridge , which we speake of before , that those which she had gathered togeather , shall forsake her in the middest of her dayes , and in the last she shalbe vnwise , that is , sayth *S. Augustine* , he who before seduced by the promise and ostentation of excellent wisdome , shalbe foolish , that is , shall appeare foolish .

C H A P. V.

How carefull Catholikes ought to be, that their Deedes
may be answerable to their Doctrine.

I Haue bene the longer in the declaration & profe
of the antiquity and vniuersality of our Catho-
like Religion , as likewise in the explication of
the nouelty and particularity of Protestanisme ; be-
cause vpon these foundations our whole profession &
proceeding is in great part built and erected . Wher-
fore they being thus surely and firmly layd ; we must
very diligently endeauour and procure , that all the
residue of our building may be proportionable and
conformable vnto them ; which we shall vndoubted-
ly performe , so long , as not only in our doctrine we
follow the direction of our holy mother the Catholike
Church , but also in our life and conuersation we pra-
ctice that , which she hath taught vs . Heere then we
are to stay our selues in all particuler controuersies , &
questions , as in the firmament and pillar of truth ;
of her we are to learne what Bookes belong to Cano-
nicall Scripture , and what to Apochryphall ; what
Translations are to be admitted , what to be reiecte^d ,
which interpretations are certaine , which doubtfull ,
which probable , and which improbable : which or-
thodoxall , and which hereticall , erroneous , or tem-
erarious . And by this meanes those vaine bragges
and vauntes of boasting Heretikes will seeme , as they
are indeed , ridiculous and most absurd : by which
they are not ashamed to take vpon them , to assigne ,

L trans-

translate, or expound the Scripture better then all antiquity, & the whole Catholike & vniuersall Church of all ages since Christ and his Apostles time: Wheras notwithstanding they would giue the world to vnderstand, that the Scripture is wholy for them, and against vs. But they should produce any booke, chapter, text, verse, word, or sillable of Scripture denied by vs: we only deny their new glosses, fond collections, absurd inferēces, or false corruptiōs of Gods word. And if this be not true, let them lay these away, and see what place of holy writ doth evidently conuince vs of any error. This offer hath bene made them oftner then once of late: but it will be long before they will accept of it. They know well inough that the Scripture conteyneth nothing contrary to our Catholike fayth, vnlesse it be violently drawne & wrested against the true and playne meaning therof, according to which it hath alway hitherto bene expounded, by the ancient Fathers, and the whole consent of all true Catholike Christians.

All which, since they altogether neglect and gain-say, their many quotations of Scripture serue to no other purpose, but to shew their conformity in this, as in the rest with all ancient Heretikes, whose custome it hath alway byn to make an opposition betwixt the Scripture and the Church: and to endeavour to proue and teach, that we ought to forsake the vniuersall & ancient faith of the Catholike Church, by alledging a thousand testimonies, a thousand examples, a thousand authorities, out of the Law, Apostles, and Prophets; as that most excellent and worthy Author Vincentius Lyrinensis hath admonished so long since. For

Vincent.
Lyrinensi.
aduers. h.e.
ref.

which

which cause *S. Hierome* wisheth all Sectaries not to flatter themselues, though they seeme to affirme that *S. Hier. aduers. Lucif.* which they say our of the Scriptures; since that the diuell himself hath spoken some things out of them, and they consist not in being read, but in being under- *script.* *aduers. b. & ret.* stood; viz. according to antiquity, and the Chur- *script.* *aduers. b. & ret.* ches interpretation, to whome our Sauiour hath pro- mised, and consequently giuen the assistance of his holy spirit to this end. But because no heretikes will stand to these rules, but only to their owne new deuises and inuentions, *Tertullian* telleth vs, that to di- *Tertull. de* *script.* *aduers. b. & ret.* spute with them out of the Scriptures, serueth to no other purpose, but to ouercome a mans stomake, or to ouerturne his braine; and that in them there is either no victory at all, or at least it is vncertaine; and con- sequently that all heresies are to be repelled from the conference of Scriptures; which notwithstanding is so to be limited, that it is alway lawfull for Catholike Doctours to enter into this conflict of Scriptures also, not as calling in question the verity of the ancient & Catholike faith; but for the better confutation and confusion of heretikes, and satisfaction of such weake- lings, as would otherwise hardly be induced to be- lieue, that the Scripture conteineth not any thing a- gainst the Churches doctrine.

This then shall suffice concerning the doctrine of the Catholike Church, which we are vndoubtedly to belieue, and most stedfastly to maintaine; what con- tradictions or oppressions soever we suffer for that cause; alway being carefull to discerne, which is the Churches doctrine indeed out of her definitions and decrees: for otherwise we may be many times decei-

ued, especially if we should too much rely vpon the relations, which Protestants are wont to give in this behalfe. Wheroft it were an easie matter to produce very many examples; but I shall not need to go any further then this present *Proclamation*, wherin we are
 ¶ charged eu'en in his Maiesties name, no doubt vpon
 ¶ our Aduersaries information, to make Martyrs and
 ¶ Saints, of such as kill their owne Kings the Annoynted of God: And that a sinfull or wicked man can
 ¶ by no meanes so well redeeme his soule from eternall
 ¶ damnation, as by murthering a King, that is either
 ¶ an Heretike by our interpretation, or a fautor of Heretikes. But these assertions are farre from the Churches doctrine, which hath only declared absolutly so much in this matter, as is related in the Councell of *Constance* in these words:

*Concil. Cō-
ſtat. ſeſſ. 15.* This holy Councell being desirous with speciall care to prouide, as it is bound, and was called to this purpose, for the extirpation of errours & heresies prevailing in diuers partes of the world, hath lately vnderſtood, that there haue bin certaine assertions dogmatized and held, which were erroneous in faith and good maners, and many wayes scandalous, and endeuoring to subuert the ſtate & order of the whole common-wealthe, among which this assertion was deferred and complained of: *Any tyrant may, and ought to be lawfully and meritoriously flaine, by any of his vassals or ſubieſts eu'en by ſecret treachery & ſubtile flattery, notwithstanding any oath, or confederation made with him, no ſentence or commandment of any Judge expected:* This holy Synod endeuoring to
 ¶ oppose it ſelfe againſt this errore, and to take it quite
 and

and cleane away , declareth , decreeth , and defineth , „
that this doctrine is erroneous in faith and maners , & „
reiechteth and condemneth it, as heretical, scandalous , „
& giuing way to frauds , deceipts , lyes , treasons , and „
periuries . Moreouer (this holy Synod) declareth , de- „
creeth , and defineth , that such as affirme this most „
pernicious doctrine with pertinacy , are Heretikes , & „
for such are to be punished according to the Canoni- „
call Sanctions . Thus farre the Councell .

Now what can be more contrary and contradictory to that assertion which we are charged with , then this other which we are al boūd vnder paine of incurring heresy , and being heretikes , to maintaine ? How can he be accompted for a Saint or Martyr , the approuer of whose fact is censured an heretike ? Or finally what meanes is this for a sinfull & wicked man to redeeme his soule from damnation , which alone , though otherwise he were neuer so holy , would (according to the decree of the Councell) make him most wicked and sinfull , and condemne him to the botolleſle pit of hell ? With this also agreeth the like fentence pronounced by Pope *Martinus Quintus* against all such as should hold or defend any of the articles which he rehearſeth out of *Wickliffe* and *Husſe* , the 17 . in order among those of *Wickliffe* being this : *The people may at their arbitrement or pleasure correct their Lords, which do offend.* Thus then it plainly appeareth , that the treasons & murthers which are also obiected against vs in this *Proclamation* , haue not bin allowed by the Catholike Church : and therfore in all reason and equity ought not to prejudice any other Catholikes , then such as haue bene eyther actors or abettors of them : which

*Habetur
tom 3. Con-
cil. infine.*

are certaynely knowne to haue bene very few.

*late treaſon
yeaſt. 3. 5. at Eng
ſoſt. or. or. his
b. p. i. f. t. h. i. b. 4. 4. 4.*
For first in that, which is called the Priests treason, it is euident that there were only two Priests priuy to the plot, and not much aboue so many lay Catholikes; all the rest of both sortes vtterly disclaiming from that vnlawfull attempt: yea it cānot be denied, but that the Protestāts farre exceeded the Catholikes both in number and quality, which were acquainted with, & setters forward of, that wicked treason. The horrible powder treason also, was conceaued, plotted, and prosecuted only by a few lay gentlemen, among whom those which were most forward, were publikely proclaymed to haue had their fortunes in a manner desperate: not to mention how some, yea the chiefe of them had bene ingaged in the like actions before they were of our Religion, though not in the behalfe of the Catholike cause; so that they may deseruedly be thought to haue rather brought such propensions with them from our aduersaries, then to haue learned them among vs.

*powd. treaſon
roung. v. to
marked. b. 3. 2.
other waſer*
But aboue all others, it is most strange, that the late horrible and lamentable accident of the Diuellish & vnnaturall murder of the late French King should be laid in our dish, and obiectet against vs as a sufficient motiue of procuring this *Proclamation* against all English Catholikes. What connexion is there betwixt *France*, and *England*? *Paris*, and *London*? the French King, and his Maiesy? Shall English men be punished for the misdemeanor of all other nations? At this proceeding all the world admireth, and none more then the French men themselues, as they haue iust cause. For if the impious fact of this wicked Paricide

ricide did concerne all Catholikes, none should be more neerely or deeply touched with it, then those of *France*: which if in their iudgment were contrary to all reason; how much lesse cause is there, that English Catholikes should be partakers of this infamous reproach? Was not (say they) our King Catholike? did he not most highly fauour and grace them, who are most hatefull to *Hugonots*? Who hath tortured & punished this malefactour? Did not the Queene Regent with the Peeres and Parliament proceed against him? And are not all these most constant professed Catholiks? Shall the crime of one base & obscure Assassinate be of more force to accuse & harme all of his Religiō, then the contrary vertue of so many and so eminent personages to excuse & protect them? This & much more do Frenchmen obiect, never ceasing to admyre and wonder at the strange courses & occasions taken in *England* against Catholikes: yea many of them by these meanes begin to looke further into matters, and to conceaue that we deserue more compassion, then they were aware of.

But leauing them to their owne discourses, let vs returne to our selues, and be warned by these euent, to looke well about vs, and to stand vpon our guard. We see that out of the particuler faults of some one, or not many Catholikes, Conclusions are drawne to the generall preiudice of the whole cause. What should I say heere, but, *v& mundo à scandalis*? and woe be vnto him, who is the cause of scandalls: by whō Gods name and religion is thus blasphemed and injured. The next crime to sacrilege, is treason, saith *Vopianus*: our doctrine is free from both: let our liues ^{Lib. 1. ff. ad leg. ful. ma-} *left.*

be

25.4.1641
5.16.41
be so likewise. Only fayth is proper to Protestants: Catholikes imbrace good works, as part of their Iustification. What cause can any haue to vndertake such actions? Surely I cannot conceaue, vntesse they be caried away with the rumours and outcries of our aduersaries, who will needes beare vs in hand, that we maintayne such seditious doctrines, how much soever we detest and condemne them. But will any Catholike be so carelesse of his owne soule, or the common good, that he will belieue our enemies in such dangerous and preiudicious affaires, better then our selues? This indeed seemeth that, which they desire and pretend: for we haue no cause to perswade our selues, that they rather tender the safety of his Maiesty and the Weale-publike, then procure the danger & ouerthrow of all Catholikes. It is well inough knowne who are most earnest and violent in these proceedings, euen such as are most desirous and interested in garboyles and nouelties: and perhaps thinke it not the vnfittest course to compasse their designes; if by these frequent clamours, and false alarums on the one side, and by the manifold vexations and grieuous oppressions on the other, which they dayly labour to lay vpon Catholikes, they might driue some one more vnstayed the rest, to vnder-take some desperate attempt. But we haue good cause to hope in his Maiesties great Clemency & Wisdome, that he will at least moderate, if not altogeaither take away the later: and it were likewise to be wished that other in authority would give order for the suppre-sing and abolishing of such slanderous and seditious Reportes and Pamphlets: at least we will endeauour

to

to declare and publish our doctrine in this behalfe, to preuent all inconueniences, so farre as lyeth in our power.

First then we acknowledge his Maiesty to be our true and lawfull Prince, and we most faithfully promise him all the Obedience and Allegiance, which can be required of any loyall and dutifull subiectes, or euer was perfformed to any of his most renowned Predecessours. And by this we suffitiently declare, that we hold it altogather vnlawfull for any to molest his Maties state or gouernment, and much more to vse violence to his sacred Person. This is the common and receaued doctrine among all Catholikes, who according to the Decree of the Councell of *Constance* (which I recited before) do teach, that a Prince who hath a iust title, and is lawfully possessed of his Kingdome and dominions, as we acknowledge his Maiesty to be; though in his gouernment and administration he should exceed the bounds of iustice, respecting only his owne priuate commodity, pleasure and gayne, and wholy neglecting the good and profit of his Kingdome and Common-wealth, and consequently decline to Tyranny, and deserue the name of a Tyrant (all which, or any part therof we are far from attributing to our most gracious & clement Soueraigne:) Yet I say notwithstanding all this, all Catholike Authours agree with one common consent, that such a Prince ought not by any meanes, vnder payne of deadly sinne, and euerlasting damnation, to be assaulted by any priuate force or fraud.

In confirmation of which vndoubted and establisht doctrine, *F. Peter Cotton a French Iesuite*, and

*Lettre de-
claratoire
de la do-
ctrine des
Peres Iesu-
istes &c.*

the Ordinary preacher to her Maiesty that now is, as he was before to that most worthy King lately deceas'd, alledgedth twelue very learned and principall Authors of his owne Society: to omit many other both ancient and moderne which haue taught the same.

Mariana. And this *F. Cotton* also is himselfe so earnest in the assertion of this doctrine, that he severely censureth one of his own Order, who departed something from this common and received conclusion, though he did it very

*Mariana
of F. Cotton
of the
Common
wealth* fearfully and referuedly. For hauing explicated his opinion, he concludeth with this acknowledgment; that he might be deceaued in it, as a man, and that he would thankc any, that should bring better doctrine or reasons. And before he had declared, that the Prince must first be warned, and recalled, and if he would desist, there were nothing more to be done, otherwise the body of the Common-wealth ought to meet and consult of the matter, if possibly this might be, before whose sentence & determination nothing could be iustly attempted. And in case that the Common-wealth could not come togeather, this Authour declareth expresly, that a matter of this importance is not to be referred to the iudgment of any priuate man, nor of many; but the publike voyce of the people is necessary, and the counsaile of graue & learned men is to be taken: All this care being had by this author, that nothing might be done rashly, but with mature deliberation. And though he addeth also certaine limitations, concerning the execution afterward, and finally speaketh so fearfully as we haue seene: yet is this his doctrine vtterly rejected by common consent of all, and he reprehended for it, not only by others, but

but by his owne Society ; yea his booke suppressed, not only now lately in *Paris*, but long before. In so much as the same *F. Cotton* well obserueth, that it is hardly to be found of any other impression, besides that which the heires of *Andrew Wechell*, who were Protestants, procured at their cost and charges.

And for my own part I can testifie, that I would willingly haue found a Coppy of some other impression, that I might haue seene, whether these charitable men, and so carefull of the common good, had not added somthing of their owne, as some perhaps not without cause haue suspected: Though, as the same Father well noteth, it is not a matter of any moment whether it were so, or no ; for one mans opinion in such a matter as this, against the torrent of all other Catholike doctors can haue no probability; nor ought to be objected against Catholikes by Protestats, since they would be loath to be dealt withall in the same measure. For it were an easy matter to alleadge not one but many of them, who haue held more dangerous positions, not fearefully and referuedly, as this Authour doth, but most impudently and openly after their fashion. And yet it seemeth that out of their zeale and charity they could haue byn content, not only to haue reported that this was the common doctrine of all the Iesuits, but also that the wicked Paricide had byn moued therby, to commit this Diuelish crime. Which if it had byn true, it had byn hard to say, whether the Author of that booke, or the raisers of such a slander against the whole Order, had byn more in fault. For as it had not byn probable, that any would haue gone about so dangerous and feoule

a matter, vpon the opinion of only one fearfull man ; especially not obseruing any of these circumstances or limitations , which he requireth : so it were hard to to say , how farre the credit & authority of that whole Society , so much esteemed both for learning and piety ouer all Christendome might preuayle . At least it is certaine that this whole Society was void of blame, since that they had so diligently with common consent defended the contrary doctrine .

And perhaps in this respect that publike demonstration made in *Paris*, might very well haue byn spared , or at least deferred : especially since it was so euident , that the most vnfotunate wretch being oftener then once examined , had protested that he was nothing at all moued to this impious attempt by the doctrine conteined in this booke ; yea that he had not so much latin as to vnderstand it : and on the other side the Fathers of that Society appeared so innocent , and altogeaither auerted from all such courses ; one of them hauing long since giué him counsaile to resist & desist from those fond imaginatiōs, which he poore Wretch esteemed visions, but the Father discretly perceiued to be illusions & meere fancies of an idle braine ; though he could not haue the least suspicio, that euer he would fall into any so detestable and dangerous , as afterward he did : and another , who was the foresaid Father *Cotton*, bringing him to more remorse and contrition for his heinous offence, then any other , and conuincing him out of *S. Peter & S. Pauls* Epistles, that these glorious Apostles could not be the authours and perswaders of so heynous a crime , contrary to their owne doctrine , by any visiō or otherwise , as he most fond-

fondly and impiously had perswaded himselfe.

And finally this whole Society had in this great Prince lost not only a King, but also a father, and a protectour; so that (as *F. Cottō* writeth) this great blow and losse was as particuler to them, as it was common and generall to all; & therfore no meruaille though he cryeth out: *Alas he is gone; the great Henry is taken from vs;* and much more to the same purpose. And therfore in my mind he had reason to complaine in the beginning, of such as increased their afflictions, by telling them that the Scripture did forbid any to feeth a Kidde in the milke of his damme, to teach vs, as *Philo* expoudeth it, that we ought not to ouercharg one with new afflictions, whome we see already oppressed with former molestations; which notwithstanding he semeth not to say so much in respect of the *Parliament*, or the Doctours of *Sorbon*, who made the Decree against the booke, & with whome he fully agreeth: as against those who out of hatred or malice, obserued the fitteſt time, and vſed all other diligences, to raise false rumors, and vndeserued persecutions against them. In which their cause seemeth not vnlke to ours, whose calamities proceed not ſo much frō publike authority, as from priuat and particuler ſpight & ſplene.

But let vs go forward in the declaration of our Catholike writers opinions in this behalfe; who hauing thus reieced and censured all attempts against a lawfull Prince, though his gouernment be tyrannicall; they propose another question concerning ſuch as are no lawfull Princes, but meere intruders, hauing no right or title at all, but vſurping the dominions which belong to others, only by maine force, and vn-

iust warre . And heere they are deuided among them selues, some affirming that it is lawfull for any priuate man , to lay violent hands vpon such an usurper ; but

Se Leonard. yet with these limitations . First that this Prince can
leff. de Iust. make no probable clayme to that Kingdome at all .
& Iure. 1.
z. cap. 9.
dub. 4. Secondly that greater euills be not likely to succeed by that course , then by his admittance . And lastly that it be not against the expresse will of the Commonwealth : which conditions do in a manner induce a generall denyall . For when can it morally fall so out, but that some one or other of the will occurre . Wherfore others, and perhaps much better , at least more securely do absolutely deny , that it is lawfull for any priuate man to vndertake any such action , against any tyrant whatsoeuer . And surely the Councell of *Cōstance* maketh not these distinctions . Of this opinion is

Castr. I. ad- uers. heres. *Alphonsus à Castro* a most earnest enemy of all heresie, and heretikes ; and *Azor* one of the twelue Iesuites before mentioned , a Spaniard by nation , though he liued and dyed in *Rome* . All which circumstances

Azor.
Inst. mor.
part. 2. lib.
z. cap. 4.
dub. 10. make this doctrine the more probable . And this later Authour goeth forward to declare , that the Edicts , Sentences , and Commandment of such an usurper should be of validity and force , if the Cōmon-wealth would giue their consent, at least by silence . Likewise, that the Cittizes of such a Kingdome, might lawfully require iudgment , and the administration of iustice , at such an intruders hands . And finally, that he is to be obeied by his subiects in all things , which are not manifestly against equity and iustice ; that is , neither against the law of God, of nature, of nations , or of the Church .

Now

Now then can any man teach more fauourable & moderate doctrine then this? Can any lawfull Prince be afraid to be disobeyed or iniured by those, who perswade all obedience and subiection, euen to most wicked Tyrants and Intruders? And that in such sort, that to resist them, were as (as *S. Paul* speaketh) to purchase to our selues damnation? Then this ^{Rom. 13.} is the doctrine of Catholikes, and this ought to be their practice; yea I will ad more, that though all Catholike Authors did agree (as they do not) that it were lawfull to vse violence to these usurpers and Tyrants: yet since none of them do hold that it is absolutely necessary, or that any is obliged to it; none in reason should aduenture vpon such an action. For we are not only to consider in our actions, what is lawfull, but what is expedient, what doth edifie, as *S. Paul* aduiseth & ^{1. Cor. 10.} exhorteth vs. We ought to be free frō giuing offence eyther to Iewes or Gentiles, or to the Church of God, and to please all men in all things, not seeking that which is profitable to our selues, but that which is profitable to many, that they may be faued, as the same Apostle did. It is our Sauiours commandment, ^{Mat. 5.} that we should loue our enemies, & do good to those, which hate vs, and pray for those which do persecute and flaunder vs, that we may be the children of our father which is in heauē, who causeth his sunne to rise vpon good & bad, & rayneth vpon the iust & vniust; and according to this *S. Peter* exhorteth vs, ^{1. Pet. 3.} not to render euill for euill, nor cursing for cursing, but contrariwise, blessing &c. And *S. Paul*: Bless them which persecute you, blesse them (I say) and " do not curse them, rendering to no man euill for euill, " ^{Rom. 12.} prouide

„ prouiding good, not only before God, but also before
 „ all men, if it may be, so much as is in you, hauing
 „ peace with all men. Not defending your selues, my
 „ dearest, but giue place to anger, for it is written: Re-
 „ uenge belongeth to me, and I will render, saith our
 „ Lord. But if thy enemy be hungry, feed him, if he
 „ be thirsty, giue him to drinke: for doing this, thou
 „ shal heape coles of fire vpon his head. Be not ouer-
 „ come of euill, but ouercome euill in good &

There might be innumerable such exhortations alledged out of holy Scripture; but in my opinion, none more forcible to reppresse such reuengefull motions, then that which the Prophet *David* applieth to himselfe in these words: *If I haue rendred euill to those which haue rendred euill to me, let me deserue to fall frustrate from my enemies. Let the enemy persecute my soule, and apprehend & conciliate my life vpon earth, and bring my glory into dust.* I remit my selfe vnto former experience, if this hath not bin most exactly verified, in such examples as are alledged in this *Proclamation*, and if we haue not all fared the worse in that respect. So that not only they harme themselues, which take such exorbitant courses, but the whole cause: howsoeuer they vainly might pretend the contrary. But let vs all at least, now at last be wyse: and procure to our selues this spirit of meeknes and compassion, which Christ hath taught vs, his Apostles commendeth vnto vs, and our holy Mother the Church exað and requireth at our handes. And

*In his spe-
a. b to the
Parliamēt.* he is most iealous of their proceeding in this kind, who are lately returned from being Protestants to be Catho-

Catholikes; I thinke it not amisse to lay them a patterne before their eyes, in which they may see, as in a glasse, what courses they should take, & how farre they ought to be from all indignation and violence. Thus then writeth *S. Augustine* of himselfe and the *Manichees*, of which lect he had byn almost 9. yeares.

Let them (sayth he) deale hardly with you, ^{S. August.} ~~who~~ ^{cont. Epist.} know not, with what labour the truth is found, and ^{Fund. cap.} ~~with what difficulty~~ ^{2. & 3.} errorrs are eschued. Let them ~~deale~~ ^{ff} hardly with you, who know not what a rare ^{,,} and hard thing it is to ouercome carnall phantasies, ^{,,} with the serenity of a pious mind. Let them deale ^{,,} hardly with you, who know not with what difficult- ^{,,} ty, the eye of our inward man is healed, that he may ^{,,} see his lunne &c. Let them deale hardly with you, ^{,,} who know not with what sighes & grones we come ^{,,} to vnderstand God, though neuer so little. Finally ^{,,} let the deale hardly with you, who haue not byn deceaued with any such errorr, as they see you deceaued ^{,,} withall. But I, who hauing bin long and much to- ^{,,} sed, haue byn able at length to behold, what that sin- ^{,,} cerity is, which is perceaued, without the rehearfall ^{,,} of a vaine fable: who poore Wretch haue scarcely de- ^{,,} serned by Gods help to ouercome the vayne imagina- ^{,,} tions of my mind, gathered by variety of opinions ^{,,} and errorrs: who haue so late subiected my selfe to ^{,,} my most mercifull Phisitian who called me, & spake ^{,,} me faire: who wept a long time, that the vnchange- ^{,,} able and immaculate substance would vouchsafe in- ^{,,} wardly to perswade it selfe vnto me, by the concent ^{,,} of the diuine books. Finally I, who haue both sought ^{,,} curiously, and heard attentiuely, and belieued rashly, ^{,,}

„ and instantly perswaded them , whom I could : and
„ haue with pertinacy , & too much stomeke defended
„ against others all those fictions , which hold you im-
„ plicated and bound with a long continued custome ,
„ cannot in any wise deale hardly with you , whom I
„ ought to susteine and beare withall now , as I did with
„ my selfe then : and deale with you , with as great pa-
„ tience , as my neighbours dealt with me , when furious
„ and blind , I erred in your doctrine & sect .

Thus farre *S. Augustine* : with which I will conclude this whole Chapter . For this I hope will be i-
nough also to reppresse that insolent and proud carriage
which his Maiestie complayneth to haue byn vsed by
some of vs , especially of late ; which as I cannot ex-
cuse , not knowing the particulers , nor being able so
much as to suspe&t what this might be : so in generall
I may boldly say , that all informatiōs giuen in against
Catholikes are not true : and that some of them are
very exorbitant and malicious , as I could particula-
rize , if need were : and his Maiestie might plainly
know , if his leysure did permit him to inquire by ex-
amination of all parties and circumstances . But since
it hath pleased his Maiestie only to touch this accusa-
tion , I do not hold it necessary or conuenient to en-
ter into any further discourse of this matter : but to
leaue it altogeahter to his Maiesties own prudent con-
sideration and deliberation : which no doubt will ea-
fily discouer to him , that neither we , nor those that
come to vs , are to be measured by those , which go
out from vs ; who indeed for the most part are very
insolent & violent : insomuch that euuen such as were
Priests are not ashamed to become open Purseuantes ;

the

the reason wherof is, because they seeke for liberty,
~~and not religion~~: which they who come to vs, do
only & most sincerely pretend. And therfore no mer-
uaile though their spirit and carriage, and their whole
course and proceeding be altogeather opposite and
contrary to that of the former.

*An addition to this Chapter, by occasion of a new Pam-
phlet lately printed in London, and sent hither from
thence.*

HAUING newly ended this Chapter, before the
time it selfe and some other busnesse would per-
mit me so much as to begin another; there is come
to my hands a Pamphlet out of England bearing this
title: *The Copy of a late Decree of the Sorbone at Paris,
for the condemning of that impious, and hereticall opinion,
touching the murthering of Princes, generally mantay-
ned by the Iesuites, and among the rest of late, by Ioannes
Mariana, a Spaniard &c.* In which though there be
little or nothing of moment, which is not already suf-
ficiently confuted in this briefe explication which I
haue made of our Catholike Doctrine, concerning
the murthering of Princes in this Chapter: and besides
this pamphlet seemeth of no authority at all, as being
grounded only vpon false surmises and vulgar reports:
yet haue I thought it not amisse to examine so much
of it, as may concerne our common cause: but yet
very briefly, as it deserueth. In which respect I will
not insist vpon such obiections, or rather flaunders, &
calumniations, which haue no other prooffe, then this
obscure fellowes bare assertion; which may not with-

out iust cause be deemed to proceed altogeaither of malice . And therfore I will wholy omit that Nickname, which as he sayth, was giuen to our most noble Countrey by the French-men , who called it *the Popes Asse*, which notwithstanding may seeme to haue proceeded either of meere leuity or some worse affection, if not of hatred to our whole Natiō, too much perhaps in their opinion fauoured by the Pope, against some of their pretences . Likewise that which he presently addeth of the polling and pāllage vſed by the *Roman* Collectoris in *England*, maketh nothing at all against vs, vnlesſe he imagineth that we would go about to defend all abuses cōmitted either by the Popes Officers, or by the Popes themſclues. And yet for this particular he may ſee even by that bold and plaine ſpeach of the Cardinall , which he alleadgeth , to Pepe *Innocentius*, that there neuer wanted eminent persons in the Court of *Rome*, who had zeale and courage to labour for the information of ail ſuch abuses. And the like may be anſwered to thoſe counterfaſt miracles and reuelations, which he ſuppoſeth, but proueth not , to haue byn vſed in thoſe dayes. His railing againſt the Priests and Iefuites now in *England*, is maniſtely faſle and ſlauderous, vnlesſe he would be vnderſtood of ſuch, as haue forſaken their former faith , and conformed them ſelues to Protestants , of which we ſpake a word in the end of this Chapter: and yet though they be ver-ry bad , perhaps it were ſomething with the moſt to affirme them all in generaſt to be vipers of a moſe deteſtable generation , then we euer heard of in this Countrey, or in any other Christian Kingdome or nation in the daies, and times of our forefathers .

The

The obiection which followeth against women, is no lesse fruolous, then frequent: as their example in generall, doth not much commend any religion, so neither doth it cōdemne any. They haue in all ages bin eminently both good and bad. As they are not to be preferred before men, so are they not to be neglected, when they are better then men. Who more vehemently against bad women then S. Hierome? And S. Hier. ep. 140. & Prol. in So- phon. agayne, who more conuersant and familiar with the good? In somuch that he was constrainyd to write whole Apologies in their, and his owne defence: and to recouer the vertuous and admirable women, which had bin both among Christians, & Gentiles, & were not only mentioned in other histories, but registered also euē in the old and new Testament. Wherfore the honorable and vertuous womē in our Countrey are no disgrace, but a great ornament to our religion. And those which find fault at their conuersatiō with Priests, eyther in Confession or otherwise, for I know not what politike considerations (as this man calleth them) perhaps are such, as find themselues by this meanes excluded, from many an idle conference, to which they are admitted in other places.

Next to women, he commeth to yong Gentlemen, as though there were no old, and accuseth them as being desirous of nouelties, because they imbrace the Catholike fayth. In which how ridiculous he sheweth himselfe, appeareth sufficiently by that which I haue sayd in the beginning of the antiquitie of our Religion. Lastly this furious fellow, accuseth vs of fury and want of patience, wheras all the world will testify, that our Confessours and Martyrs haue euer

byn most patient , and free from fury . But yet for more prayse of his folly , he sayth , *that the powder-treason in Englād had many abettors :* The falsity of which affirmation is made most manifest , by the great inquiry , that was made after all such , and yet scarce any could euer be found , but rather there appeared in all Catholikes an exceeding great horrour and detestation of the foulenesse of that fact . He complaineth also that *F. Garnet* is accounted a Martyr : for which he cannot much be blamed , since that he conceaueth the secrecy of confession not to be so necessary , as it is indeed , and Catholikes do teach . But he sheweth no great wit nor discretion , by bringing in presently the mention of that strange straw , the sight wherof doth sufficiently discouer , that it was not deuised eyther by *Wilkinson* , or any other : In witnes wherof I willingly remit my selfe to those which beheld it , among whome there were many Protestants better by many degrees in euery respect , then this man seemeth to be . And in confirmation therof , I can assure him , that the straw is still forth comming , and the face in it as fresh and apparent as it was the first day .

Now then it is no meruaile , though one Iesuite doth write in the defence of another , hauing so good a cause ; nor though the Generall of the Iesuites doth gite allowance to such a lawfull and charitable action . Neyther doth this any way belong to treason , except it be in the opinion of Protestants , who falsly suppose , that many points of Catholike doctrine be trayterous assertions . As for example , such as are denied in the Oath conimonly called of Allegiance ; in which notwithstanding there be many clauses ,

which

which no Catholike can admit without damage of faith and conscience. Among which this writer specificeth, *that of the deposition of Princes by the Pope*, in some cases, & for some causes; and will needs ioyne it with that of the killing and murthering of Princes; *because (as he saith) it hath byn seldome seene, that such trayterous subiects, as were able to depose their Soueraignes, did euer thinke it policy to suffer the same to live*: wher you see neither religion nor conscience mentioned, but only policy; by which this man, measuring others by himselfe, supposeth Catholikes to be only moued. But how false this is, appeareth sufficiently euен by the exāples proper to this matter, wherof we speak. For in all the Princes, which haue byn deposed by the Popes, you shall hardly find any, that were killed, so much as in warre: and for the most part all diligēce was vſed for their reclayming. But this great Scripturist proueth deposition to be an heresy out of the two first commandments of the second table: *Honour thy father, and mother: and, thou shalt do no murder*. Now, for that of murthering there hath byn inough sayd: and for the other, we Catholikes take the Pope to be the Father of Kings, and the Church their mother, rather then the contrary.

After all this long Preamble, he cometh at length to the Decrees of the Vniuersity and Parliament of *Paris*, against the doctrine of murthering Tyrants, and *F. Mariana* his booke: in which he sayth that the Iesuites with their adherents are condemned for heretiques. In which it is hard to say, whether he sheweth more impudency, ignorance, or malice. For first the Doctors of *Sorbon* do only renew an old Decree

cre of theirs, concerning the murthering of Tyrats, which altogeaither agreeeth with the definition of the Councell of *Constance*, which I alledged before; and shewed that the doctrine of Iesuites agreed fully therewith. The booke of *F. Mariana* they do not so much as mention: By which the corrupt translation of this Pamphleter is conuinced of malice, who in the Decree of the Parliament exprefſeth twice these words, (*the ſaid booke, or bookeſ*) as if the Parisian Deuines had exprefly condemned *F. Mariana* his booke; contrary to the French originall, which he himſelf ſetteth downe, which is thus: *Ordonné, que le liure de Mariana ſera brûlé*: and afterward in their prohibition their wordes are: *Aucuns liures, ou Traicté contrefeuant au dict Decret, & Arrest d'icelle*: where our good fellow hath, *It decreeth moreouer that Mariana's ſaid book ſhalbe burnt &c. and doth inhibite &c. to write or cauſe to be printed the ſaid bookeſ or Tracts, being repugnante to the decree aforesaid, and to the ſentence of this Court*: as if it had byn euident, that the Deuines had exprefly condemned the booke of *F. Mariana*, as the Parliament did. Of whose fact it belongeth not to me to diſpute, but there want not many, who rather attribute it to the particuler auersion of ſome few: then to any neceſſity which required it at that time. For it is moſt certaine that I. W. (who will needes concluſe this whole fable, which I. B. did begin) telleth vs a false tale, when he writeth: that *Kancillart* the vilaine, who gaue that accuſed ſtroke, which hath made all *France* to bleed &c. falling vpon that booke of *Mariana*, found his conſcience (as he ſayd) cleared of all ſcrupule in that point, and himſelfe fully reſol-

resolued to vndertake it. For it is most certayne that this Parricide euer professed the contrary ; which appeareth sufficiently by the testimony of *F. Cotton*, in the booke before alleaged, which was printed by priledge from the King and his counsaile, and published in *Paris*, where those of the Parliament remained, & had examined *Rueillart*. And therfore it shalbe sufficient to oppose this Fathers testimony thus authentically approued, against the flaunder of *I. W.* And I will recite his words somthing more at length, because they may serue for a full confutation of this whole Pamphlet. Thus then he writeth in French :

Le corps de nostre Compagnie ne peut estre infecté par l'opinion d'un seul, lequel elle a si authentiquement defadoué, non plus que ceux dela Religion preteduë reformee ne se sentent aucunement interessez par la doctrine erronée de quelques vns des leurs, lesquels ils reiettent, defadouent & condamnent; voulans viure avec nous sous les loix du Royaume, & avec l'obeissance & volontaire submision, que nous rendons au sceptre de nos Roys : me persuadant, que s'ils auoient la plume que i'ay en maine, ils diroient avec nous, & fulmineroient d'une commune voix contre tels infames auteurs, anatheme. Ce que meurement & sagement consideré, tant par la cour de Parliament, que par le sacré Collège de Sorbonne, ils n'ont fait aucune mention en leur Arrest, & Decrets, de la doctrine des Iesuites : Sçachans tresbien, comme Iuges & Docteurs equitables, que les fautes son personnelles, qu'il n'y auroit point d'innocence au monde, si la coulpe de l'un estoit imputée à l'autre, & que ç'a esté vne deplorable, & incommunicable propriété du peché que commit le premier homme, d'avoir en son estudié sur les autres, à cause

cause que sa posterité estoit representee en sa personne, & cachans aussi d'ailleurs par la reiterree deposition du malheureux, que Mariana n'auoit en rien contribué à l'ex-ecrable parricide, & ne l'auoit peu faire, attendu que ce meschant n'auoit suffisante intelligence de la langue en laquelle son liure estoit escrit. En quey se descouvre la peu charitable intention de ceux qui vont d'ant, qu'il le scauoit tout par cœur, afin de reictter la haine pu-blique de ce malheur sur autres, que sur le culpable.

The body (faith he) of our Society cannot be infected by the opinion of one alone, the which it hath so authentically rejected, any more then those of the pretended reformed religion do find them-selues any way interested, by the erroneous doctrine of some of theirs, which they reiect, disclayme, and condemne, desiring to liue with vs vnder the lawes of the Kingdome, and with the obedience and voluntary submission, which we render to the scepter of our Kings: and I perswade my selfe, that if they had this pen, which I haue, in their hand, they would say with vs, and would thunder out an *anathema* with a cōmon voice against such infamous authors: which being sagely and maturely considered, as well by the Court of Parliament, as by the Sacred Colledge of *Sorbon*, they haue made no mention in their sentence and decrees of the doctrine of Iesuites; knowing very well, as equall Judges and Doctors, that ~~fautes~~ are personall, and that there should be no innocencie in the world, if the fault of one should be imputed to another, and that this hath byn a lamentable and in-communicable propriety of the sinne, which the first man committed, to haue byn extended vpon others, because

because his posterity was represented in his person: knowing also on the other syde, by the reiterated deposition of this vnfortunat wretch, that *Mariana* had not furthered any thing this execrable Parricide: neyther could he, considering that this wicked fellow had not sufficient knowledge of the language, wherin his booke was written. In which is discouered the vncharitable intention of those, who report, that he knew it all by hart, to the end that they may cast the publike hatred of this mischiefe vpon others, besides him that was guilty. Thus farre *F. Cotton.*

By which it plainly appeareth how falsly this horrible murther, is attributed to *Mariana* his booke, and likewise, how farre off the Iesuites be from teaching the doctrine condéned by the Councell of *Constance*, and the Colledge of *Sorbon*: and if they haue not so publikely condemned it, by any resolution of their Schooles, the reason therof is plaine, because they were neuer required therunto, as the Colledge of *Sorbon* hath byn; but that they commonly not onely deny it, but also confute and censure it, as occasion is offered, appeareth most manifestly by that which hath byn said. Wherfore though it were true (as it is not) that the Iesuites had almost ingrossed to themselves the office of being ghostly Fathers: yet were there no daunger, that any Catholike should learne this doctrine of the, that it is a merit, able to redeeme a world of former finnes, to kill a King, as this malicious man, is not ashamed most flaundrouerly without all ground to report.

By which any man may easily coniecture what credit, that question deserueth, which he saith the

chiefe President of *Paris* did let fall, concerning the Kings tooth; for it doth argue too great a tooth in so principall a man against innocent and religious people, so highly fauoured, and dearly beloued by his King and Maister. And that Pasquill which he rehearseth could not proceed but frō some enuious heretike, who seeing so deare a pledge, and rich a treasure, as the Kings hart was, bestowed vpon the Iesuits, could not abstaine from this bitter scoffe; which falleth no lesse vpon the King himselfe, then vpon those religious men; who were as free from hauing any part in this lamentable accident, as his most Christian Majestie was farre of, frō hauing a Dears heart, which signifieth cowardly fearfullnesse, he being alway a most couragious and magnanimous Prince, and in this respect not vnfitly comparable to a Lion; deseruing very well that syrname of *Cor-Leonis*, which was giuen to our *Richard* the first. Thus much briefly I haue thought good to say, for the confutation of this foolish, malicious, and lying Paniphlet, which besides the decrees and sentence of the *Sorbonists*, and Parliament, containing not fully ten leaues *in quarto*, yet is so admirable a piece of worke, that it could not be accomplished by one author; but must needs be deuided betwixt *I. B.* and *I. W.* who seeme to haue contended, who should exceed in falsehood and folly.

C H A P . V I .

How farre Catholikes may, without preiudice of their Conscience yield to such thinges, as are exacted of them in this Proclamation.

mala altera
et alij dux
I T hath byn no part of my intention, by all that hath byn sayd hitherto, any way to disswade Catholikes from yielding all lawfull obedience to his Maiesties commandments. For although I haue shewed, that neyther in respect of their Religion, nor of their doctrine & practice concerning Princes, they deserue any hard measure; yet this hath byn thus explicated by me, only to declare their innocency, and to informe all such as are ignorant therof; and withall to encourage them to beare patiently all crosses and calumniations, which are laid vpon them, by those which are otherwise perswaded, or informed of them; hoping by this means, that both God & men will haue compassion and coniseration of the calamities and afflictions, which are so wrongfully procured against the. Wherfore now it remaineth, that I briefly set downe, how farre they may in conscience yield to his Maiesties will; which in all things, not forbidden by God or the Church, they will I doubt not, most willingly, and most exactly performe. And perhaps this is not the least argument and signe of their prompt and perfect subiection and obedience: that no other mctiuе is able to with-hold or stay them, from presently doing whatsoeuer is commanded, then the feare of God and and remorse of conscience. In so much, as whatsoe-

euer they can find to be lawfull, is by them forthwith imbraced: and when any thing is doubtfull, they omit no diligence, to search out all deuises, by which in any manner it may be made probable.

And therfore though it be a great restraint & punishment to be confined, and remayne *within fife miles o' their dwelling places, without repayring to the City of London, or within ten miles therof*; or to his Maiesties Court, or to the Court of the Queene, and Prince: yet no man complayneth herof, or once calleth the performance in question; because they easily see, that ~~all~~ this may be done, without any offence of God; and consequently that they may without daunger of their soules vndergoe this grieuous banishment; which depriueth them of the chieffest comforts, that the Countrey affoardeth; and exposeth them to the oppobrious derision of their malicious enemies.

The like promptitude also they retayne, to haue *all their armour, gun-powder, & munition of any kind take from them*: because, though they know in their owne hearts & consciences, that none should be more forward then they, in his Maiesties seruice and defence vpon any occasion, yet they acknowledg withall, that this is an honour, which his Maiestie may bestow where he best liketh; and they hope in his great wisedome, that he will so dispose of all, as shall stand with the safety of his Realme and roiall person; hauing sufficient care, that these prouisions come not into such hands, as might most easily be lifted vp against him, as well as against poore Catholikes; whome perhaps they see to be none of the least hinderances and obstacles for their violent designes. Finally, though some such

such feares may come vnto their minds, yet they willingly leaue all to the prouidence and disposition of God and his Maiesty, since that here is no precise obligation to the contrary.

And would to God, that our enemies would be content with these kind of afflictions ; and permit vs to enjoy the liberty of our consciences , without exacting any thing , to which we may not yield with any losse, then that of our selues and soules . But this is our misery , that we are put to this hard choice, and miserable electiō of eyther offending God , or our Prince: the Pastours are inforced to forsake their flocke: & the people are constrainyd to renounce the authority of their chiefe Bishop . These are the straites , which we are brought vnto: this is the calamity which we complayne of . But our comfort is , that our cause is good, and in these our pressures we choose the better part : for we preferre our soule before our body , and our eternall saluatiō, before our temporall safety. Of which least any should remayne with doubt , I thinke it not a misse briefly to explicate the grounds and reasons of our proceedings in both these particulars .

And first cōcerning the stay or returne of Priests, I shall not need to adde any thing to *S. Augustines* discourse of this matter, but rather abbreviate it much, least otherwise it might seeme tedious. Wherfore this most holy and eminent Doctour of the Catholike Church : answereth that obiection out of the gospell: where Christ willed his Apostles, that when they were *Epist. 18o.* persecuted in one Citty , they should flye into another , in these words : *Who can belieue that our Lord would haue Matt. 10.* this done in such sort, that the flocks which he hath brought with

*With his bloud, should be left destitute of necessary administration, without which they cannot live? And then he sheweth that when our Sauiour fled into *Egypt*, he had not as yet any Churches gathered togeather: and likewise that *S. Paul* left others, who might supply his absence, when he himselfe escaped out of a window, because he was peculiarly sought for. Out of which he inferreth, that when any is specially inquired after by the Persecutors, he should fly from City to City, so that the Church be not forsake by others, who are not so looked after: though those that remayne, when they might flye, to relieue the necessity of others, haue chiefly that charity which is commended by *S. John*, saying: *As Christ layed downe his lyfe for vs, so must we lay downe our lynes for our brethre:* for those which fly, or are hindred by their owne necessities from flying, if they be taken & suffer, doubtlesse (sayth *S. Augustine*) they suffer for themselues, not for their brethren: but they who suffer, because they would not forsake their brethren, who stood in need of them, for their Christian saluation, do without doubt lay downe their liues for their brethren.*

And in this *S. Augustine* is so resolute, that he preferreth those Priestes who endure the brunt of hostile incursions to help others, before such as hauing fled for their owne respect, are taken, & suffer martyrdome. Yea though there were danger, that the Catholike men should be slayne, the women rauished, the Churches brunt, and the Priests tormented: yet saith this great Saint, we must not for these vncertainties, fall into a certayne neglect of our duties, without which

which the people should receyue certayne harme, not „
 in the thinges of this life, but of the other which is „
 incomparably to be more diligently & carefully pro- „
 uided for. So that if any Pastours haue forsaken their „
 flockes, they were not taught to do so by any divine „
 authority, but were eyther deceyued with humane „
 errour, or ouercome with feare. For why do they „
 thinke, that they ought indifferently to obey that „
 precept, where they read, *that we must fly from City* „
to City: and are not terrified at the Mercenary, who „
 feeth the wolfe comming and flyeth, because he hath „
 no care of his sheepe? Wherfore these two places of „
 Scripture, are (in his opinion) thus to be reconciled: „
 that then the Priests and Pastours are to fly, in time „
 of persecution, when in the places where they re- „
 mayne, there is eyther no people of Christ to be hol- „
 pen, or they may be holpen by others, who haue not „
 the same cause to fly, as it happened when *S. Paul* „
 fled, and likewise when *S. Athanasius* absented him- „
 selfe. But when the people remayne, & the Pastours „
 fly, and withdraw their ministery, what shall this be „
 but the damnable flight of Mercenaries, who haue „
 no care of their sheepe? For (saith he) the wolfe will „
 come, not a man, but the Diuell, who hath often „
 perswaded the faithfull to be Apostata's, when they „
 wanted the dayly ministery of our Lords body, and „
 the weake brother shall perish not in thy knowledge, „
 but ignorance, for whom Christ dyed.

As for those, who in this affaire are not decea- „
 ued with any errour, but ouercome with feare: why „
 do they not rather fight couragiously through Gods „
 mercy and ayd, against their feare, least other euills „

more grieuous without comparison , and which are
 much more to be feared , do happen ? This is so ,
 where Gods charity doth burne , and the cupidity of
 the world doth not smoake . For charity sayth : Who
 is weake , and I am not weake ? Who is scandalized ,
 & I do not burne ? But charity is of God : wherfore
 let vs pray , that he will giue it , who commandeth
 it . And by this let vs feare more , least the sheep of
 Christ be slayne in their hart , with the sword of spi-
 rituall wickednesse , then in their body with a mate-
 riall weapon , in which they must dye , whensocuer
 it be , and with what kind of death soever . Let vs be
 more afryd least the inward sense being corrupted ,
 the chastity of fayth should perish &c . Let vs be more
 afryd , least the luely stones be extinguished , if we
 forsake the , then that , the stones and timber of earth-
 ly buildings be consumed , we being present . Let vs
 be more afryd , least the mebers of Christs body be-
 ing destitute of spirituall food be slaine , then that the
 parts of our body being oppressed by our enemies vio-
 lence , be tormented . Not , because these things are
 not to be auoyded , when they may , but because they
 are rather to be suffered , when they cannot be auoy-
 ded without impicity : vnlesse perhaps some will con-
 tend , that he is not an impious Pastour who doth then
 withdraw the ministery necessary to piety , when it
 is most necessary .

Doe we not consider , when we come to the ex-
 tremity of these daungers , and there is no way to es-
 cape , how great concourse there is wont to be made
 in the Church by both sexes , and by those of all ages ?
 some requiring baptisme , others reconciliation , others
 also

also the very action of penance? all seeking for comfort, and the confection and distribution of Sacraments? Where if Priests be wanting, what destruction followeth them, who depart out of this world, eyther vngenerated, or bound? How great lamentation is there also among their faythfull frinds, who shall not haue the with the in the rest of euerlasting life? Finally what mourning of all, & what blasphemy of some for the want and absence of ministeryes, and ministers &c. See what the feare of temporall feares doth, and how by it are procured eternall euills. But if the ministers be present, according to the forces, which God ministreth vnto them, all are relieved: some are baptizēd, others are reconciled, none are deprived of the communio of our Lords body: all are comforted, edified, exhorted to pray to God, who is able to auert all those things, which are feared: being prepared for both, that if this Chalice cannot passe from them, his will be done, who cannot will any euill thing.

Thus discourseth *S. Augustine*, and a little after he answereth another obiection, which some might make, that the Ministers of God, should fly frō such imminent euills, that they may reserue themselues for the Churches profit, to more peaceable times: This (*faith he*) is rightly done by some, when there want not others, by whom the Ecclesiastical ministry may be supplyed, least it be forsaken by all, which we sayd before, that *Athanasius* did. For how necessary it was for the Church, and how much it profited, that this man remayned in flesh, the Catholike fayth knoweth, which was defēded by his mouth and loue, against the *Arian* heretikes. But when the

„ danger is common, and it is more to be feared, least
 „ some be thought to doe so, not with a desire to doe
 „ good, but with a feare to dye, so that they doe more
 „ harme with their exāple in flying, thē good by liuing;

2. Reg.22. this is not in any sort to be done. Finally holy *Danid*,
 „ yielded to the request of his friends, but presumed not
 „ of himselfe, to refrayne from the daungers of skirmi-
 „ shes, least the lanterne of *Israēl* should perhaps be ex-
 „ tinguished; otherwise he shoulde haue made many imi-
 „ tators of his slothfulnesse, who would haue believed,
 „ that he did this, not in consideration of others vtility,
 „ but by the perturbation of his owne feare &c.

And a little after, hauing cast a doubt or two more,
 finally supposing, that it were fitting for some to be
 reserued by flight, and withdrawing themselues for
 the vtility of others; he falleth into this exclamacion:
 „ O that there were this strife amongst Gods ministers,
 „ which of thē should remayn, least the Church should
 „ be forsaken by the flight of all! and which of them
 „ should fly, least the same should come to passe by the
 „ death of all! For there wilbe such a contentiō among
 „ them, where both are feruent in charity, and both
 „ do please charity: which disceptation if it cānot other-
 „ wise be ended, in my opinion, they were to be cho-
 „ sen by lottes, who should remayne, and who should
 „ fly. For they that should say, that they should rather
 „ fly, will eyther seeme fearfull, because they would
 „ not endure the imminent misery: or arrogant, because
 „ they iudged thēselues more necessary for the Church,
 „ and consequently to be reserued. Moreouer perhaps
 „ those who are better, will choose to lay downe their
 „ liues for their brethren, and those shalbe saued by fly-
 ing

ing, whose lyfe is lesse profitable, because they haue ,
lesse skill and experiance , in giving counsaile , and ,
gouerning ; who notwithstanding , if they be wise , ,
will gaynesay those , whom they see to be more fit to ,
liue , and yet had rather dye then fly . Therfore as it ,
is written, *Casting of lottes doth appease, and end contra-
dictions among the mighty.* For God iudgeth better in ,
these vncertaynties , then men : whether he vouchsa- ,
feth to call the better to the fruit of suffering , and to ,
spare the weake : or to make these stronger to endure ,
afflictions , and to take them out of this life , whose ,
life cannot be so profitable to the Church of God , as ,
that of others . It is true , that this casting of lottes is ,
not very vsuall: but if it be done , who dareth reprehēd ,
it ? Yea who but an ynskilfull and envious person , ,
will not give it due commendation ? Yet if it seemeth ,
not good to do that , wherof we haue no example ,
let no mans flight cause the Church to want necessary ,
and due ministery , chiefly in so great dangers . Let ,
no man exempt his person , so that if he seemeth to ex- ,
cell in some grace , he will therfore say , that he is more ,
worthy to liue , and consequently to fly . For who ,
soever thinketh this , pleafeth himſelfe to much ; and ,
whofoeuer also sayth this , displeafeth all the rest .

Thus farre S. *Augustine* , for I will omit that
which followeth , as I haue done diuers other pafsa-
ges , which seemed not altogeaſter ſo proper or ne-
ceſſary for our purpose . For this which I haue reheat-
ſed ſeemeth to fit our caſe ſo well , that I cannot ſee
what is to be altered , or added : vnaſteſſe perhaps we
may inſtead of lottes , ſupply obedience : which with-
out any inconuenience deliuereth yſ. of this diſſiculty ,

who shall remayne , and who shall fye : who , when they are departed , shall returne , or who shall stay : And for all such as take their Superiours counsaile or commandment , this is no doubt a great comfort and ease ; for they may assure themselves of Gods assistance & direction by this meanes . And their Superiours may without danger of partiality , consider what is the best for euery one in particular : but especially for the common good . And no doubt it will not be their least care in this deliberatio , that they may giue no iust cause of offence to his Maiestie : though they cannot out of this respect neglect their duety by not prouiding such necessary ministery , as the present estate of the Catholike Church in *Englaſd* doth require . In which consideration we also hope , that neyther they (if there be any) which shall returne into *Englaſd* againe after this last banishment , nor those that shall ſend them , ſhalbe any way thought to haue incurred any contempt at all , and much leſſe that high and treble contēnipt , which is mentioned in the Proclamation ; againſt his Maiesties gratiouſ Fauour and Clemency : ſince no part of their errand (as his Maiestie hath byn wrongfully informed) is for the diuerting of his Maiesties good ſubiects hartes from their due obedience both to God and his Maiestie , but al- togeather the contrary . For ſince their whole labour di- rectly tendeth to no other end : then to reduce ſuch as haue bin ſeduced , to the Catholike Church , out of which there can be no due obedience to God per- formed : it followeth alſo neceſſarily , that they ſeeke to perſuade and eſtablish all due obedience to his Maieſtie , which is moſt ſtrictly commanded and exaſted by God

God and his Church.

As for the danger of the lawes, which were established before his Maiesties coming to the Crowne, I could neuer yet see, but that generally our Priests have bin very willing to incurre it, though it be neuer so contrary to the naturall inclinations of flesh and bloud: and I can also witnesse this of my owne knowledge, that when his Maiesty was first proclaymed, though there were a generall applause among Priests, as well as other Catholikes, in respect of the common good, which they did then certainly expect, through some moderation to be graunted by his Maiesty: yet there wanted not those, that lamented their owne particular mishap, as they accompted it; in that they had not byn apprehended in *Q. Elizabeths* dayes, when there was some hope of obtayning the crowne of martyrdome, by suffering for their conscience and fayth; which now in their opinion seemed to be altogeaither taken away.

This then seemeth sufficiēt, concerning this point of Priests returning into *England*; for it were needless to confirme *S. Augustines* doctrine, which he hath so evidently and firmly proued with the authority of other Fathers; vnlesse perhaps some might imagine, that either *S. Cyprian*, or *S. Athanasius*, who absented themselues for a time, were of a contrary iudgmēt: which how farre otherwise it is, appeareth plainly by that which *S. Cyprian* signifieth, in that very time *In edit. Pamel. epi. 6. alias. l. 3. sp. 10.* of his retiring: for in one place he affirmeth, that he did it in respect of such vtilities, as did belong to the peace and welfare of them all, and he exhorteth others whose presence was not enuied, nor so daungerous,

to

to supply his place in performing those things, which religious administration did require; and writing to the Priests and Deacons of *Rome*, he telleth them, *Epist. 15. alias 1.3. ep. 5.* that as the commandments of our Lord doe instruct, presently vpon the first impression and perturbation when the people asked for him with a violent outcry, not considering so much his owne welfare, as the publike quiet of his brethren, he retyred himselfe for a season, least that by his (as it were) vnshamefast presence, the sedition, which was begunne, should be more prouoked. *Ep. 36. alias L. 3. ep. 24.* notwithstanding (saith he) being absent in body, I was not wanting eyther in spirit, or in act, or in admonitions &c. And agayne writing to the Priests & Deacons of his owne Church, he beginneth thus: I salute you, my dearest brethren, being by Gods grace in safety, wishing to come soone to you, that I may satisfie both my owne desire, and yours, and all the brethren. Notwithstanding we must haue care of the common peace, and somtimes, although with the wearinesse of our owne soule, be wanting vnto you, least our presence should prouoke the enuy and violence of the Gentiles; and we should be authors of the breach of peace, who rather ought to prouide for the quiet of all. Wherfore when you shall write, that things being composed, I should come, or if our Lord shall vouchsafe to shew before, then I will come vnto you; for where can I be better, or more ioyfull, then there, where God would haue me both to believe and increase? *Ep. 40. ali- as 1.1. ep. 8.*

And fittially writing to all his people, he maketh this pittifull complaynt. What payne do I suffer now my dearest brethren, that I cannot come my selfe to you

you in person, and speake with euery one of you , and ,
exhort you according to the doctrine of our Lord, and ,
his Ghospell . These two yeares banishment haue not ,
sufficed , and this dolefull separation from your pre- ,
sence and sight , this continuall griefe and mourning ,
that doth torment me being alone without you , with ,
daily lamentations : the teares which I shed day and ,
night, that I, whō you made your Priest with so much ,
Ioue and seruour, cannot hitherto salute , nor imbrace ,
you . And this griefe of my withered soule is the grea- ,
ter , that in so great care and necessity , I cannot once ,
make an excursion to you , being wary least through ,
the threatnings & treacheries of false fellowes , there ,
might a greater tumult arise by our comming . And ,
wheras a Bishop ought in all things to prouide for ,
peace and tranquillity , he might seeme to haue ginen ,
occasion of sedition , and haue exasperated the per- ,
secution againe .

Thus then we see that the cause of *S. Cyprians* ab-
sence , was to auoyd further persecution , and for the
vtility of his Church : and that there wanted not o-
thers who might help his flocke with lesse inconue-
niency : as *S. Augustine* obserued of *S. Athanasius*, *S. Athan.*
the cause of whose flight , was no lesse vrgent , then *apol. pro
fuga sua* ,
that of *S. Cyprian* . For thus he describeth it himselfe *in fine* .
in the end of his Apology which he made for it: It ,
was night , and many of the people watched in prayer ,
against the next cōmunion , when *Syrianus* the Cap- ,
tayne of the army came with more then 5 . thousand ,
some of which had weapons , others drawne swords ,
other bowes , darteres , clubbes , and compassed about ,
the Church with souldiars which did in a maner hold ,

„ one another by the hand . And I , thinking it an ab-
„ furd thing to forsake the people in so great tribulatiō ,
„ and that it was better to vndergo dangers insteed of
„ others , renayned sitting in my Chayre , hauing bidden
„ the Deacon to recytle the Psalme , *Quoniam in*
„ *saculum misericordia eius* : and that when it were en-
„ ded euery man should go home . But when the Cap-
„ tayne of these forces , had broken into the Church
„ by force , and the souldiars had beset the chauncell to
„ apprehend me , all the Cleargy and people which re-
„ mayned , cryed out , and desired me to withdraw my
„ selfe . Contrariwise I vtterly denied to depart , vn-
„ lesse euery one of them were first gone . Wherfore
„ leauing my Chayre , I earnestly requested them to
„ make hast to depart : for it were better , if I came
„ into danger , then that any of them should receaue
„ harme . Wherfore the greater part being gone , and
„ the rest following them , my Monkes and some of the
„ Cleargy , as they departed , drew me away with them .
„ And so I call the Truth to witnesse , we passed with-
„ out harme by the souldiars , some of which compassed
„ the chauncell , and others wandred vp and downe
„ the Church , our Lord being our guid and protector ,
„ and we escaped , they not perceauing any thing : glo-
„ rifying God greatly , that we had neyther betrayed
„ the people , & that they being first dismissed without
„ harme , we had auoyded the handes of those , which
„ fought for vs . Wherfore since Gods prouidence had
„ so wonderfully deliuered vs out of this danger , who
„ can rightly thinke me blame- worthy , that I did not
„ of my owne accord cast my selfe agayne into the hāds
„ of those , which fought me , or by returning put my
selfe

selfe in their sight ? For this were plainly to haue byn
vnthankfull to God , and to do against his command-
ment , and the actions of Saints . Thus farre *S. Atha-*
nasius in that place .

Where we see no lesse constancy in remayning ,
when it was necessary for his flocke : then discretion
in retyring himselfe , when it seemed so to be the will
of God , and more profitable to his people . For which
cause he is as vehement as any , against such as forsake
their flocke , so long as it is possible to remayne with
them , & their presence may do them more good then
harme : affirming that it is manifest in the Scripture ,
how great a sinne it is for a Bishop to forsake his
Church , and to neglect the flocke of God . For the
absence of Pastours , giueth occasion to wolues to in-
uade their flocke : which the *Arrians* and other here-
tikes did pretend by his absence . Wherfore if he had
fled , (otherwise then by compulsion) he could not
haue byn excused , eyther before God , or men . By
which it also appeareth , that the cause of his not re-
turning to his Bishopricke and flocke was no other ,
then that which *S. Cyprian* alledgedeth , and *S. Augu-*
stine more staynly expresteth . This I hope will satisfie
for the stay , or returne of Priests into our Countrey :
since that it is manifest , that they haue a most strict
obligation , not to forsake their flocke for any cause or
danger whatsoeuer : and this cannot by them be more
prudently or mildly performed , then by following
the direction and appointment of their spirituall Su-
periours , to whom it belongeth to consider whose pre-
sence may be most profitable , & least offensiuie , and
whose absence is most necessary and wilbe best take:

which as they haue hitherto most carefully respected ; as might easilly be shewed by some particulers : so there is no cause of doubt, but that they will continue and hold on the same course still.

Now then as concerning the vnlawfullnesse of the Oath (which is exacted of Catholikes, as though it cō-
teined only their Allegiance and fidelity due vnto his Maiesy) since his Maiesy hath by his own pen taken
in hand the maintenāce therof ; I thinke it not fitting
for me, or any other Englishmā to impugne the same,
except we be driuen and inforced thereunto by such
necessity , as cannot be auoided without manifest of-
fence of God , or impeachment of his honour . And
therfore I will altogeahter refraine my poore pen from
this discourse ; especially since this matter hath byn
handled by men of such authority . For as all Catho-
likes know , the Pope himselfe hath twice declared
this doubt , if their could be any amongst Catholikes ;
and that most learned Cardinall , and one of the chie-
fest lights of Gods Church in this our age , hath oft-
ner then once discussed this difficulty ; to omit what
diuers other learned men of diuers natiōs haue per-
formed in the same kind . One likewise of our owne Na-
tion , as we all know , published a Treatise of the same
subiect , before he was informed , that his Maiesy
himselfe was the Authour of the Apology , which he
impugned . And I can witnesse the same certainly of
another , who wrote at the same time , both against
the Apology , as not knowing who had set it forth ;
and withall , yea chiefly against such Obiections as
were inserted in *M. Blackwells* large examination . But
this later Treatise being not finished before the other
came

came forth, was afterward suppressed by common consent; chiefly not to giue his Maiesty any further dislaſt in this behalfe, and partly also in hope, that *M. Blackwell* and others might haue byn reclaymed by ſome other meanes, & those other bookeſ; though they handled not the matter ſo particularly, as this did: because *M. Blackwell* gaue ſome further occaſion to enter into the diſcussions of Catholike authorityes and arguments, then his Maiesty had done.

And though ſince we ſee not altogether thoſe good effects, which were expected, and conſequently the neceſſity of ſome ſuch Treatiſe may ſeeme to be increased: yet I ſee not any forwardneſſe either in the Authour of that Booke, or any other Catholike learned man of our Nation, to ſet forth or write any thing of that matter; for ſtill the due reuerence and reſpect to his Maiestie withholdeſt them; and ſomething alſo the great compassion and commiſeration they haue of poore *M. Blackwell*; whome they feare would be but exasperated with any ſuch diſcourse. Wherfore imitating their example, I will alſo reſolute to paſſe this matter ouer in silence: only for the diſcharge of my conſcience, and for the ſetling of others; I thiſke it my duety to protest, that I cannot ſee any the leaſt probability for any Catholike to perſwade himſelfe, that he may lawfully take this Oath; vnleſſe he thiſke it no ſinne, to diſobey his Holineſſe, in a matter of this imporiance, who hath made ſo maniſt and plaine a Declaration in this caſe: yea vnleſſe he will renounce the Canon law, the practice of the whole Church, and of generall Councells, and Popes, the declaration, if not definition, made by them, both

*Y folloſe
agaynſt
ſe alwaſy
in tunc*

in generall, and particular Councells, and by their owne Decretall letters *ex Cathedra*: and finally vnlesse he will depart from, and impugne the doctrine of all Catholike Vniuersities, Schooles, and particular learned men, which they ground, not only vpon the foresaid principles, but also vpon the expresse word of God, as well in the old as new Testament; and consequently censure all such as maintaine the contrary, if not of heresy, which notwithstanding diuers do, at least of error and great temerity.

And were it not for the reasons aforesayd, it were a very easy matter, briefly to alledge the very words, where all this, that I haue thus touched, is set downe: but I will go no further. And if this which I haue said had not seemed absolutly necessary, I would not haue gon so far; for I doubt not, that though we Englishmē hold our peace according to duty; yet there will not want strangers, who will thinke theselues free from all such obligation; and consequently will not let such bookes go vnanswered, as haue impugned this Catholike conclusion. And if it be true, as I am credibly, yea in a manner certainly informed, that *Barkley his Liber posthumus*, is already confuted and answered, it is very probable that *M. Blackwell* cannot escape Scot-free, since that his Examination is published now at length in latin also. Wherfore omitting all this, I will only briefly explicate, for the instruction of the more simple and common sort of Catholikes, in what manner they must be informed of the Contents of this Oath, or any other, before they take it, for by this euery man may in some sort direct his own conscience: and if I be not much deceyued, euidently

dently perceiue, that he is bound vnder mortall sinne, to craue pardon and refuse this, if it shall be offered vnto him.

First then it is necessary, that these three condic-
tions be obserued in euery Oath: *Truth, Injustice & Ne-
cessity*, and for the two later it shall not be necessary
to say any thing: but only to insist vpon the first,
which is so absolutely necessary, that if a man should
deliberately sweare against that, which he thinketh
to be true, in any matter whatsoeuer, be it
neuer so little or light, he should commit a mortall
sinne. Likewise if he be doubtfull of any thing, whe-
ther it be true or no: and yet will aduenture to sweare
it, as though he knew it certainly, he likewise fin-
neth deadly, though the thing be neuer so true in it
selfe: which is also to be vnderstood in the former
case. Thirdly, he that lightly perswadeth himselfe,
that any thing is so, hauing vsed none, or at least
much lesse diligence then the difficulty and obscur-
ity therof requireth, and yet will aduenture to sweare
it, cannot be excused from the same sinne. And
much lesse he, who taketh no regard, nor care, whe-
ther that which he sweareth be true or no, but is rea-
dy and resolued to take such an Oath, out of feare or
other respects, though the thing in it selfe be neuer
so false.

These then are briefly the rules, by which euery
Catholike, that will not wilfully cast away his soule,
must examine his conscience, before he laye h his
hand vpon the Booke. And surely for my owne part,
I cannot possibly conceyue, how any, though neuer
so learned, can truly and in the sight of God depose
all

all doubt , in this Oath which we speake of . For he must needs be in doubt , if not in worse case , so long as he hath not as many , and as strong reasons on his side , as he hath against him : which how it may be , farre surpasseth my vnderstanding: and I haue iust cause to feare , that it passeth theirs also , howsoeuer they feed themselues with vayne hopes , and wilfull imaginations to the contrary . And if the case of the greatest Clerkes be thus miserable : what shall become of vnlearned men and simple women ? Their danger is exceeding great , and their case most lamentable ; which I leauet them to weigh and consider , by looking into their owne consciences , with the light , which the foresayd rules will affoord them . Some may perhaps flatter themselues , with hauing recourse , and misapplying the doctrine of Equiuocation to this particular . But this euasion is altogeather excluded , partly by the later clauses of the Oath it selfe , but chiefly by the poynts therof , which are opposite to Catholike fayth and doctrine : for in such matters as so neerely concerne Religion , all Catholike Authours , euen those which are most large in admitting these ambiguities do wholy disclayme from them , and condemne them .

Much more might be sayd in confirmation of this Truth , that the Oath can in no wise be admitted : but I will not make any needlesse stay , in so distastfull a discourse ; hoping notwithstanding that his Maiesty willeasily perceave , that those which refuse this Oath , carry a most dutifull hart towards his obedience , since they go as farre , as the

the law of God doth permit them ; and do who-
ly renounce that damnable doctrine and dete-
stable practice before mentioned , as

I haue most evidently
conuinced .

*The conclusion to Catholikes , concerning a Petition to be
preferred to his most excellent Maestie .*

HAUING now sayd as much , as I thinke conue-
nient , for your instruction and admonition
at this time (most worthy and renoumed
Confessours of Christ) it remayneth only that I take
my leaue of you : and in a word signify my concept ,
what course I thinke most fitting for you to take , for
the procuring of some remedy and ease in these your
manifold afflictions & tribulations . And first I know
assuredly , that we all agree , in coforming our selues
to the will of God , and resigning our selues wholy
together with our liues , liberties , and liuings into
his most holy handes , and that we chiefly expect all
comfort and redresse of these our miseries , from his
infinite goodnes & mercy : acknowledging withall ,
that our sinnes deserue more grieuous punishments :
for which cause our chiefest care must be , to amend
our liues , increasing dayly in all vertuous conuersa-
tion and perfection , seeking as our Sauiour exhorteth
vs , in the first place , the kingdome of God , and the
justice therof , and the not doubting , but that he will

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see

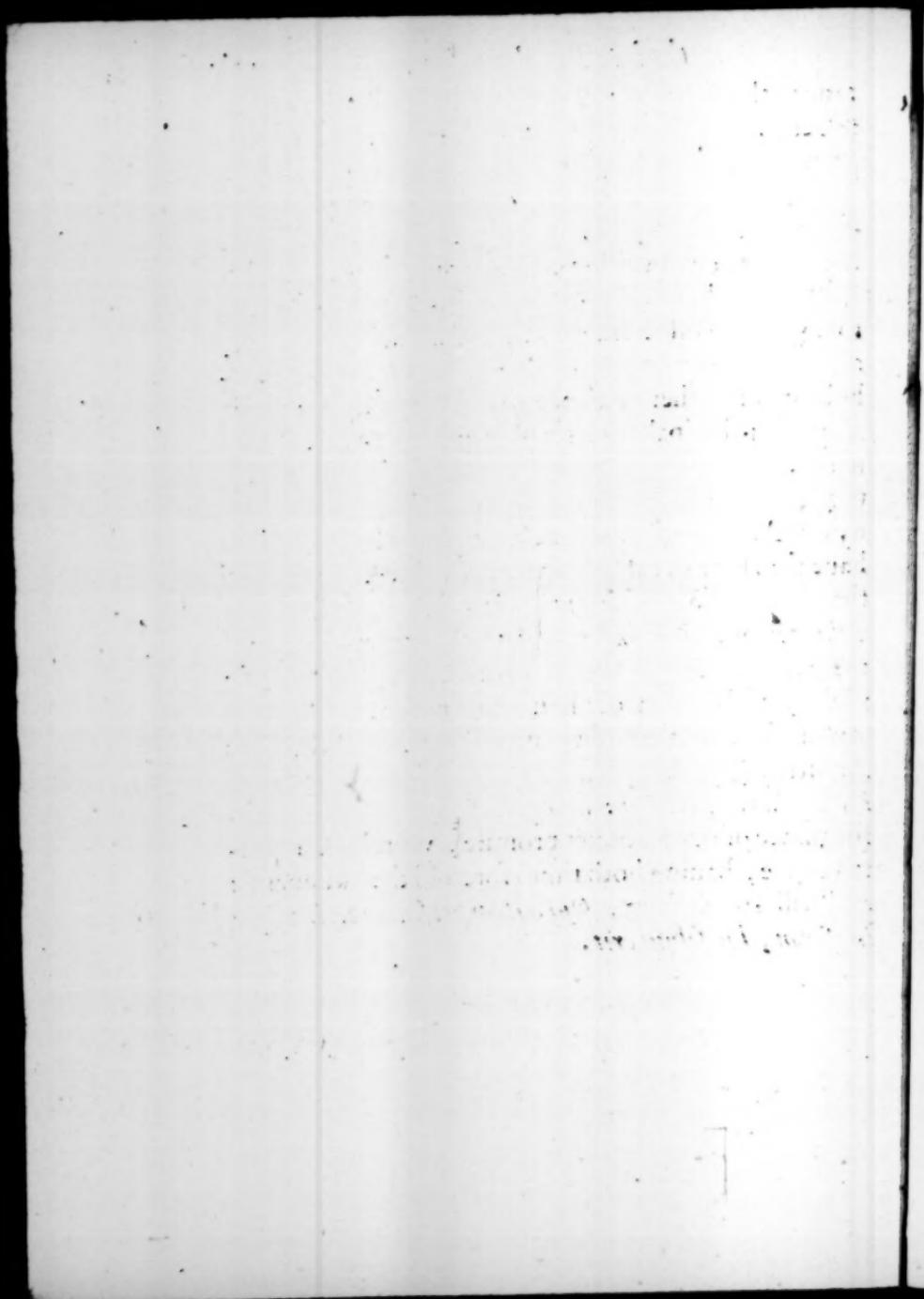
see vs want nothing els , which is eyther necessary or
profitable for vs .

This being presupposed , our next care must be , to
giue his Maiestie all satisfaction , which lyeth in our
power to performe ; hoping very confidently , that he
out of his naturall & accustomable Clemency , wher-
of we haue had some tast in this Proclamatio , of which
we haue treated , will accept of our good will , and
exact no more , then may stand with our conscience ,
and the saluation of our soules . All which we most
willingly and freely offer vnto him ; being so farre
from that ill affection , and disloyall carriage , which
our Aduersaries informe against vs : that we will be
allway most diligent to inquire and seeke out the vt-
termost endeauours , which may be pleasing and ac-
ceptable to his Maestie : and hauing found them , will
also most faithfully performe them : so that in all such
things as shall concerne our duety and Allegiance , we
will not only consider , what we ought to do , but
what is lawfull , and may be done .

To which intent we further also protest , that we
would most willingly admit the Oath , which is ex-
acted of vs , and are hartily sorry , that it conteineth
any such thing , as is repugnant to our Catholike faith
and doctrine : and that it may appeare , that this is in
truth , and before Almighty God , the only obstatle
and impediment , which withholdeth vs from taking
the same : we shall acknowledg it for a very high fa-
uour , if his Maestie shall vouchsafe to let the matter
be discussed by learned men on both sides : for we no-
thing doubt , but that such is his Maiesties great iudg-
ment and equity , especially in matters of this impor-
tance

tance, that hearing what ech part can alleadg for the-
selues: he will easily discerne the truth to be on our
part, in this cause and question:

And if further also his Maiesty shalbe pleased to
examine, whether our be the ancient and Catholike
faith or not; we verily perswade our selues, that his
Maiestie will at least pronounce this sentence for vs;
that we haue sufficient ground to stay where we are,
and not to alter for any other; which want the pro-
bability or rather euidence, which we haue in this
mayne, principall, and truly fundamentall controve-
uersy. And this is all, that I can thinke vpon at this
present; in which if we be contradicte and crossed
by our Aduersaries, as hitherto we haue byn: we shall
haue the more occasion to acknowledge the truth of
that saying of *S. Paul*: *Patientia vobis necessaria est, vt Heb. 10.*
voluntatem Dei facientes, reportetis promissione. And
there is no remedy left but to cōfort and confirme our
soules, and exhort our selues to remayne constant in
our fayth, with that other encouragement of the same
Apostle: *Quoniam per multas tribulationes oportet nos Act. 14.*
intrare in regnum Dei: being well assured of the per-
formance of our Sauiours promise, which he repea-
ted twice, hauing both times foretold the like euent:
and still concluding, *Qui autem perseverauerit usque Matt. 10.*
in finem, hic saluus erit. & 24.



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AN
E P I S T L E
TO DOCTOR KING,
in the behalfe of the Iesuites.

TO
THE VVORSHIPFVLL
M. I O H N K I N G
DOCTOR OF DIVINITY,
Deane of Christ-Church in Oxon. and
Vice-Chancellour of the
same Vniuersity.



O R S H I P F V L L Maister
Doctor,

Whiles this my Treatise was in
printing, I was requested by some
of good sort, to adde by way of
Appendix, this little Libell, which
you shall see heere set downe. Wherfore being desirous
to yield them all satisfaction; I began to thinke
with my selfe, to whome I might direct it. And pre-
sently you were represented vnto me in the first place:
and you seemed in all respects so fitte, that I esteemed
it lost labour, to stay any longer in that deliberation.

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The reasons which moued me to this resolution were these. First your exceeding great earnestnesse against the Iesuites, who are made the subiects of this Libell. Secondly your manner of writing, which is so like to this; that if it had come out of *England*, I nothing doubt, but that many would haue deemed you the Author therof. Wherfore thirdly, I perswaded my selfe, that this might serue you for a looking-glasse; and perhaps you would more easily perceue your owne fault, if you beheld it in another. Fourthly, if this good effect should faile by the defect of due consideration in you: yet others would not be so blind, but that they would be able to see, that railing without reason, deserueth no other answere then silence. And that as the Iesuites are carefull to confute all such calumniations, as carry any colour of truth: so they are wise inough to conceyue, that nothing doth more conuince their innocency, and the impotency or impudency of their aduersaries, then such lying Libells, and fond inuictiues.

And surely I much admire your want of consideration in this kind, especially because you haue not taken so great regard of your owne credit, as this Libeller hath done; who by concealing his name, provided for himselfe, and yet might hope that at least among the common sort, and simple people, he might meet with some gulls: But you both in your owne name and person, haue not byn ashamed to present your idle imaginacions, to the chiefeſt, grauest, and wiſeſt of the whole Realme. You remember in what audience your rayling Sermon, voyd of all reason, wit, or learning, was preached; and here it is reported

*to viface is
to viface*

ported, that now of late you haue in a most ridiculous manner, disputed that question in your Vniuersity, *Whether the Iesuites are to be permitted in a Christian Commonwealth, or not*: we expect to see, if you will think it worth the printing, of which we haue no great cause to doubt, since it can hardly be worse, then your sermon was. - But if I be not much deceived, if you play the Sophister as well in that, as you did the Scold in the other; you are like to go vnanswered in both, as deseruing rather contempt then any answere, and falling your selfe into the same pit of hatred, which you thought to haue digged for the Iesuites; since that it is most true and certaine, which *Ecclesiasticus* writeth of all such rash, intemperate, ^{Eccles. 9.} and Sophisticall wranglers: *Temerarius in verbo suo* ^{¶ 10. ¶ 17.} *odibilis erit*. And againe: *Est odibilis, qui procaec est ad loquendum*. And finally: *Qui sophistice loquitur, odibilis est*; of which he giueth the reason in the words following: *In omni re defraudabitur: non est enim illi data à Domino gratia. Omni enim sapientia defraudatus est*. The rest I leaue to your owne consideration, and will stay you no longer frō the Libell it selfe, with which perhaps you will be more delighted. It is printed in French, and the title is this:

A H I D D E N M Y S T E R Y,
VVhich the Iesuites exercise, when they resolve to cause a King to be murdered.

VVhen they will make one to take a resolutiō to murther his

Malicious
 folly, the
 whole con-
 cets of this
 libel: whic.
 whosoever
 doth believe
 must offer
 to cleare the
 Jesuits frō
 all impu-
 tiō of trea-
 son, vntill
 these parti-
 culers be
 proued; so
 blind is en-
 uy, that it
 disproueth
 that, whic.
 it labour-
 eth most of
 al to proue.

King; after that such an vnfornunate per-
 son is entred into their meditation or chā-
 ber of prayers; this Infernall race obserue
 their time, and put before him a knife,
 folded vp in a scarfe, shut vp in a little
 iuory chest, couered with an *Agnus Dei*,
 written about with many perfumes, and
 odoriferous characters: and when they
 draw it out themselues, they cast some
 dropps of holy - water vpon it, and then
 they hang at the haft of the sayd knife,
 fve or six graines of corall, which are
 blessed, giuing to vnderstand, that so
 many blowes, as shall be giuen with this
 knife, so many soules shall be released out
 of Purgatory.

Afterward putting it into the murthe-
 rers handes, they pronounce these wordes,
 saying: Goe, like *Jephete*, the sword of *Samp-
 son*, the sword with which *David* did cut of
Golias his head, the sword of *Gedeon*, the
 sword with which *Judith* did cut of *Holofer-
 nes* his head, the sword of the *Machabees*,
 and the same with which *S. Peter* did cut of
 **He would Malchus his eare, and the sword of Pope *
 say Julius. Julian the second, with the which, brea-
 king*

king the forces of the Princes, he tooke out of their hands, with great effusion of bloud, the Cittyes *Sezza, Imola, Fayance, Furli, Bologna*, and many other Cytties: Goe and be valiant, and God strengthen thy arme.

After this, this Infernall race kneele all downe, and the most renowned or qualified amongst them, maketh the coniuration, saying as followeth: Come *Cherubims, Seraphims, Thrones* who rule, come blessed Angells, Angells of charity, come and fill this holy vesseill with glory & eternity, and bring him presently the crowne of the Virgin *Mary*, of the *Patriarches*, and of the *Martyrs*, for he belongeth no longer to vs, but to you. And thou o dreadfull and terrible God, who hast reuealed to him in his prayer and meditation, that he ought to murther a Tyrant, and an Heretike, to give the crowne to a Catholike King, and being by vs disposed to this murther, vouchsafe to fortify his senses, & increase his force; to the end, that he may accōplish thy will, & vouchsafe to arme him with harnesse of thy

AN EPISTLE

prouidence, that he may escape frō those, who would apprehend him. Giue him wings, that the spight of these Barbarians may not touch his sanctified members. Extend the beames of thy ioy vpon his soule, to the end, that by it, the body also may be encouraged, that it may chearfully dispose it selfe to this combat without feare.

This coniuratio being thus made, they carry him before an Aultar, where they shew him a Picture, wherin the Angells haue lifted vp & eleuated *James Clemēt the Jacobin*, and represented him as it were before the thone of God, saying: Lord, behold thy pupill, behold thy defender, and the accomplisher of thy Justice; and all the Saints rise out of their seates, to make him place.

And when all these things are done and finished, there are no more but 4. Iesuits, which may speake with this party: and when they come neere him, they say vnto him, that they seeme to perceiue, that there is some Diety in him, and that they are so astonished with the light, shining in
him

him, that they kisse his hands and feet, & they accōpt him not a man any longer; they esteeming themselves as it were halfe vnworthy, of the happinesse and glory, which he hath already obteined; and sighing they say vnto him: I would that God had chosen me, and called me to your estate; since I should be truly assured, that I should go really & directly to Paradise, without comming at Purgatory.

This is the tenour of this Libell *verbatim*, printed this present yeare 1610. without name of Author or place, or any allowance or permission; only it is said to haue bin put into the hands of a certayne welwiller of the reformed Religion. It is no part of my meaning to declare any further the absurd and malicious folly wherewith it is stuffed, which is so apparent of it selfe. You *M. Doctor* may choose whether you will belieue & defend it, or not. Only I mus ad, that if you should chance to thinke your selfe hardly vsed, by being cōpared to this Libeller; though I cannot easily belieue, that you will make this exception: yet I hould it not amisse to tell you, that this hath byn briefly, but yet effectually proued of you, in a certaine *Sober Reckoning*, which that most Excellent Author *P. R.* hath not long since made with *M. Thomas Morton*: You shall find it in the Appendix concerning a *Cafe of Equiuocation*, *num. 5. & sequentibus*. Wherfore vntill you

you cleare your self in that, I think it were but a need-
leſſe labour, to charge you any further. My wiſhes
are, that you would rather amend, then excufe this
foule fault, togeather with the rest: and ſo I commit
you to Gods mercy.

Your ſincere friend in Christ
Iefus, M. C.

FINIS:

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